

THE  
MISSIONARY HERALD.

VOL. XLVI.

JULY, 1850.

No. 7.

American Board of Commissioners for Foreign Missions.

Sub-chau.

LETTER FROM MR. PEET, JANUARY 30,  
1850.

*A New Chinese Geography.*

THE following communication is long, and of a character somewhat different from most of the matter which is published in the Herald, but it is full of interest to the man of science, to the philanthropist and to the Christian. The Chinese are learning geography! and not geography only, but the history and the condition of other nations! One man at least is found in China, a Lieutenant Governor, of intelligence enough and independence enough, by the publication of such a work as is here described, to assail the ignorance and the prejudice which, for so many generations, have built up a wall of exclusiveness around more than three hundred millions of our fellow-men. And a Governor General, in an introduction, commends the work. This is a chapter in the history of the world's present progress of no ordinary interest. And the number of men thus intelligent in China is fast increasing. 'Many run to and fro, and knowledge is increased.' The references of the author to "western men," and the mention of "one Abeel" by name, fully show that missionary operations stand connected with this increase of light. Indeed by referring to past volumes of the Herald, (vol. 40, 1844, page 400, and vol. 41, 1845, page 87,) it will be seen that the author of this geography had frequent interviews with Mr. Abeel, some years

since, while preparing his work, seeking information in regard to the geography and history of other countries; and was essentially aided by him.

The editor is quite inclined to let his pen run on, putting down many reflections, as his eye runs over such a communication; but the length of the communication renders this inexpedient, and the remarks of the writer, upon different topics introduced, render it entirely unnecessary. The reader, bearing in mind that hitherto Chinese works on geography have been a complete tissue of errors and absurdities, will not fail to make his own reflections.

A few months since there appeared in this city a native Geography in Chinese, some account of which I think cannot fail to be interesting to the readers of the Herald.

The author of the work is the Lieutenant Governor of this province. It was commenced four or five years ago, while he held a subordinate station at Amoy, and published soon after his promotion to his present office. It contains an introduction by the Governor General, in which he acknowledges the imperfections of existing works of this kind, commends the diligence of the author for securing time from his professional duties to write such a work, and recommends it to his countrymen as being worthy of their confidence and patronage.

This geography contains ten Chinese volumes, which, as to length, correspond

more nearly to our chapters. In the first three, after noticing the figure of the earth, and stating how the maps are to be used, he describes the islands of the Indian Archipelago, and the different countries of Asia, excepting China. In respect to China he says, that "its geography and history are so well known to his countrymen, that further accounts of it from him are unnecessary." Other reasons probably inclined him to adopt this course, as well as the one just mentioned. The fourth, fifth, sixth and seventh volumes, are devoted to Europe and its different kingdoms, each of which is separately described. The eighth volume is devoted to Africa, and the ninth and tenth to America.

In speaking of America, the author first gives an account of the discovery of the continent, its general features, original inhabitants, and its occupation by Europeans; and then describes the different countries of North and South America separately. He does the same in respect to the United States, first giving an account of the country as one, in its situation, extent, mountains, rivers and general features; of the struggles for independence, the constitution, government and resources; and then adds a brief account of each State.

In this work, the map of the world is on the same plan as those in our common school atlases, except that it contains fewer names of places, and the degrees of latitude and longitude are not numbered. The other maps, amounting to forty-two, though drawn without any meridians or parallels, seem in other respects to be quite correct, and as they are probably the first attempt of the kind among the Chinese, they certainly reflect much credit upon the genius and assiduity of the author.

#### *Introductory Statements—Sources of Information.*

Some of the author's introductory statements will further illustrate the character of his work.

"The maps are correct outlines of those made by western men. Special care has been taken in exhibiting the countries bordering on China, to give an exact view. As China is the head, so it is placed first among the maps.

"From the time of Han to Ming [B. C. 189 to A. D. 1397,] the islands and countries bordering on China, were small and paid tribute to her. Subsequently, European nations obtained possessions in these parts, and great changes have taken place. China-

men in the south-eastern part of China, have, in modern times, visited neighboring islands and countries, and have furnished information that can be relied on. Western men have also written annals, et cetera, in great abundance, an epitome of which will be more readily understood than the whole.

"Countries lying to the west and north, have been described by western men. Changes in names have introduced much confusion, but learned men and officers of government, [the Chinese,] who have lately been in those regions, have furnished testimony that is trustworthy.

"Descriptions of Japan, Cochin China, Siam and Burmah, are abundant and clear, abstracts of which will be found in the following pages. The countries of Western Asia and the northern parts of Africa, the writer has not seen; after employing his own countrymen's account of them, he will add that of others; the names and boundaries may be relied on as being correct."

#### *Difficulties arising from Language.*

"The descriptions of western countries by western men, found in books, periodicals, letters, &c., are very numerous and are worthy of credit, though not quite so accessible. Yet the writer had frequent conversations with such men, and other means of information; still, how can it be expected that he should be able to remember and give the names of all such authorities!

"Several western men, long resident at Peking, understood the language well, but their writings are not worthy of credit. Recently some western men, with much less knowledge of the language, have given very correct accounts of those countries.

"It is very difficult to distinguish the names of western countries. Ten men would be likely to give as many different words for the same thing, and the same man will give at first a different word from what he does subsequently, because, in western languages, the same sound does not have two words, while in Chinese, the same sound may have several tens of words. In western languages, two or three letters unite in forming one sound, but the Chinese language has no such elements as these. Hence, in using the Chinese characters to express foreign words, it is not possible for more than seven or eight-tenths of them to harmonize. Western men residing in the Canton province and using the vulgar dialect, cannot express the correct sounds of the mandarin. Western men are not able to distinguish, in mandarin, many words which have different tones.

"The languages of western nations are not the same and are not uniform. The English use fewer words in translating into Chinese than the Portuguese. Foreign names of persons and places, seldom consist of single words, but often include eight or ten. This is ungrateful to the author, as well as to his readers, but he has

endeavored to mark and dot these names so as to apprise the reader and prevent misapprehension."

*Map of the World—Frozen Oceans—Mr. Abeel.*

Speaking of the map of the world, the author proceeds as follows :

"The earth represents a sphere. Lines are drawn around it lengthwise and crosswise, each of which is divided into three hundred and sixty degrees. Two hundred and fifty *le*\* make a degree. The earth is more than six-tenths water, or less than four-tenths land. A line is drawn from east to west, dividing the whole into two equal hemispheres, the upper part being north and the lower south. On each side of this, at the distance of  $23^{\circ} 28'$ , is a line drawn, 'hwang taou,' and again another on each side, at the distance of  $43^{\circ} 4'$  from the 'hwang taou,' called the 'hih taou,' where the sun shines but little, and where are the northern and southern frozen oceans.

"We knew in respect to a northern frozen ocean, but in respect to a southern frozen ocean we had not heard. So that when western men produced maps having a frozen ocean at the extreme south, we supposed that they had made a mistake in not understanding the Chinese language, and had placed that in the south, which should have been placed only in the north. But on inquiring of an American, one Abeel, he said that this doctrine was verily true and should not be doubted.

"A large portion of the Kwang-tung [Canton] and Fuh-keen provinces, lies within the northern hwang-taou, [tropic,] and compared with the northern provinces, the cold and heat are very different. Proceeding south, the heat increases till (as was formerly supposed, not knowing the sun's path to be the earth's centre) you reach the south pole, where the stones, fused by the heat, pour down a golden stream!

"From Fuh-keen and Kwang-tung, men going south five or six thousand *le*, come to the island of Borneo, a part of which lies directly under the chih-taou, [equator,] and where the winter is like our summer. Again going south and west to the southern extremity of Africa, hail and snow are to be seen. So proceeding west and south to Patagonia, of South America, near the southern hih-taou, [polar circle,] there we meet with constant ice. Thus, heat and cold; and therefore they speak of the region of the south pole as being a frozen ocean. Why should Chinamen doubt, since their vessels have not gone a great distance, and since the Fuh-keen and Kwang-tung provinces are the extremity of their country? It is a mistake to suppose the chih-taou to be the south pole. Truly we ought to hear this explanation and believe it."

\* A *le* is commonly reckoned one-third of a mile.

*The Work Interesting to Foreigners.*

This work is interesting to foreigners in four respects. 1. As showing what the Chinese think, and how they write about us. 2. As indirectly admitting and confirming the correctness of our chronology, as well as the superiority of our histories over theirs. 3. As exhibiting a more definite and discriminating view of the different religions of the world than has yet appeared in the Chinese language. 4. As furnishing a medium, in the providence of God, through which the light and blessings of Christianity may find access to the millions of benighted China.

*I. Showing what the Chinese think of us.*

To illustrate the first of these particulars, I will give a translation of the author's summary views of Europe and of the United States. The reader will observe that he does not servilely imitate western writers, in quoting from them, but that he has a plan and manner of his own in describing things, which is an interesting feature of the whole work. This may be one reason why, in some instances, he fails to give the exact idea, though in general, he is quite correct.

*Description of Europe.*

"Europe is situated on the north-eastern corner of Asia, with the Ural mountains for its eastern border, and is about one-fourth as large [as Asia.] It has the great western ocean [Atlantic] on the west, which enters the continent at the north, and forms the Baltic sea, three or four thousand *le* in length. South of this sea, and directly from the west, the ocean flows inland and forms the Mediterranean sea, which, from west to east, is about seven thousand *le*. Again, this flowing through a narrow branch to the north-east, spreads out large, and is called the Black Sea, two or three thousand *le* in circuit.

"Previous to the Hea dynasty [B. C. 2169], men of this continent lived by hunting, fed on the flesh of animals, and clothed themselves with their skins, as is now the custom of the Mongols. Towards the middle of this dynasty, [B. C. 2000,] civilization, agriculture and the arts, commenced with the different states of Greece, in the eastern part of the continent.

"Near the commencement of the Han dynasty, [B. C. 200,] the Roman power sprung up, and extended over the western countries, which kingdom the Chinese writers of that age called Ta-tsin-kwo. Before the close of the six dynasties, [A. D. 622,] the Roman empire had become weak, was rent with factions and dismembered.

"Between the Tang and the Sung dynasties, [A. D. 752-1291,] the western Mohammedan kingdom became powerful and invaded Europe. The old and young saved themselves only by flight. Fire arms were first used by Mohammedans, and afterwards employed in China; Europeans being ignorant of them. About the close of the Yuen dynasty [A. D. 1368] a German first made fire-arms, but was ignorant of the mode of using them. Timour, son-in-law to one of the emperors of this dynasty and king of Samarcand, [about A. D. 1390,] became formidable to all the western powers. European soldiers serving under him, used powder and guns, and on their return home taught their countrymen the secret of their laws and use. Improving upon this information, Europeans made small pieces, with which they could overcome in a hundred battles, a hundred times. With large war-ships, they subsequently proceeded in every direction, westward to America, and eastward taking possession of India and all the islands of the Southern ocean. Their name is spread over the 'four seas,' and they now number, great and small, more than ten kingdoms."

Here follows an account of each kingdom separately, in which the writer gives its government, extent, population, revenue, debt, and its land and naval forces, in time of peace and in time of war. At the close, he states that he has thus given the extent of those countries, which being estimated in a different manner from what the Chinese reckon, it is difficult to know how much allowance should be made for errors, and in respect to their revenues, armies, and ships of war, different writers give very different accounts, "Errors are many where proof is wanting."

#### *National Debts—European Skill and Science.*

He then explains what is meant by a national debt, shows how it is contracted, and adds, that "the yearly interest of money borrowed for this purpose only is paid, while the debt continues to increase; so that the annual revenue is not sufficient to meet the demands of government. Additional taxes are then imposed on the people which makes them angry and rebellious, while the government is weak and decaying. Half of Europe is in this state."

After adverting again to the situation and extent of Europe, the author proceeds as follows:

"The land is very fertile, and its productions are abundant. The people are mild and wary in disposition, good in planning and

skillful in executing. They construct implements from wood and metal of the most exquisite formation, without a single fault. They are surprisingly dexterous in using fire and water. In making rigging and in supplying everything about a ship, the whole is without a single mistake. They measure every part of the sea without mistaking a foot or an inch, and reach China, a distance of more than seventy thousand le, in a very short time."

He next notices the commencement of European intercourse with China, the route Europeans take in coming to Canton, around the Cape of Good Hope, the appearance and dress of male and female, and the materials of which their clothes are made, and then adds, in regard to

#### *European Religion;*

"Subsequently to the Han dynasty, [which closed A. D. 30,] the nations of Europe received teen choo kaou [Romani-m.] The Pope resided at Rome, and swayed his sceptre over kings and princes, confirming those who obeyed him and removing those who disobeyed. Near the commencement of the Ming dynasty, [A. D. 1397,] Luther, a German, established Ya-soo kaou [Protestantism] From that time part of the nations of Europe adopted teen choo kaou and part Ya-soo kaou. Rulers and people mutually opposed each other. Different states made war and fought against one another, the controversy being about doctrine. He who is called teen choo, is Ya-soo. The Book [Bible] is the same, but they explain it differently. The teen choo kaou use the cross, and adore the image of Jesus. The Ya-soo kaou reject these. In other respects, they, in general, agree."

In treating of the different countries of Europe the writer goes more into detail on all the above topics.

#### *The United States.*

In speaking of the United States, after noticing the situation, extent, &c., the writer says:

"At first the English took possession of North America, drove out the nations, and cultivated the fertile land. Emigrants from the three islands [England] settled the country. Englishmen flowed thither like water. People from France, Holland, Denmark and Sweden, who had no estates at home, embarked in ships and removed there, daily opening the country and preparing the rich soil for cultivation. The English appointed officers to be located at the cities and towns on the sea coast, to levy taxes for the use of government. Trade was flourishing, and wealth was rapidly acquired."



"During Keen-lung's reign, [which commenced A. D. 1735, and closed 1795,] there was war for several years between the English and French. Every place was taxed and the taxes continued to increase. It was an old rule that the importer of tea alone should be taxed, but the English issued an order that the purchaser should also pay a tax on the same article. The Americans refused to do this, and in the fortieth year of Keen-lung, [A. D. 1775,] the chief men and elders assembled and requested an audience and consultation with the governor, who refused. The taxes continued to press still more heavily, till the people were enraged, entered the ship and cast its cargo of tea overboard. They then consulted and raised a force against the English."

### *The Revolution—Washington.*

"There was at that time a Washington, an American of another province, born in the ninth year of Yung-Ching, [A. D. 1732.] His father died when he was but ten years old. He was then trained up by his mother. When small he had great views both in regard to civil and military affairs, and excelled in strength and courage. Washington held a commission in the war of the English against the French, led out his troops against the native plunderers at the South, and successfully subdued them. But the English general did not report his worthy deeds. His countrymen, notwithstanding, wished him to be appointed to an office over them, but sickness compelled him to retire within doors, so that he did not go out.

"At the time when all the people rebelled against the English, they pressed Washington to become their general. He then immediately entered on his office. Without arms, ammunition, or provisions, Washington stimulated his countrymen to action by a righteous spirit. He pitched his camp near the provincial city, [Boston]. At the same time, the English general had collected his ships of war just outside of the same city. Suddenly a great wind arose and scattered them. Washington attacked and took possession of the city. Afterwards, the English general collected his forces and drove Washington from his position. At this, his soldiers were greatly terrified and wished to be disbanded; but he, with the same spirit as at first, having collected and united his army, again attacked the English with success. From that time, during eight years of bloody conflict, while his army was often reduced and weakened, Washington's spirit was undiminished, and the English army had become old. The French raised an army, crossed the sea, and joined Washington against the English. Spain and Holland with their armies admonished to peace. [?] The English, unable to oppose, concluded a treaty with Washington, by which the northern part, a cold country, was given up to them, while the southern part, a fertile region, reverted to him.

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"Washington, having established the kingdom, disbanded his army and desired to return to the business of husbandry; but all were unwilling and urged him to become their ruler. In reply, before the assembly, Washington said: 'To obtain a kingdom for one's self, to transmit to his posterity, is selfish. In becoming the people's shepherd, such ought to be chosen to this office as have virtue.'"

### *Encomium on Washington.*

After noticing the form of government adopted by the Colonies separately, and collectively, as one nation, the author offers the following encomium on Washington.

"As to Washington, he was an uncommon man. He conquered more rapidly than Shing and Kwang, and in courage he was superior to Tsau and Iew—[men of much renown in Chinese history]. Seizing the two-edged sword of three cubits long, he opened the country ten thousand le. He then refused to receive a title, or to secure one for his posterity, preferring to establish an elective administration. Patriotism to be commended under the whole heaven! Truly like the three dynasties! [Hea, Shang and Chou, mostly included in the traditional history of the Chinese, previous to the age of Confucius.] In administering the government, he fostered virtuous customs, and avoiding war, made his country superior to all other nations. I have seen his portrait. His countenance exhibits great mental power. Ah! who would not call him an uncommon man?"

### *People of the United States.*

"The Americans are all descendants of Europeans, mostly from England, Holland and France. Of these three kingdoms, those from England are far the most numerous, and therefore their language and customs are the same as those of the English. The emigrants received their land for cultivation from the aborigines, where they were willing; and where they were unwilling, they removed to other places. Their merchants and mechanics are all white men. They are mild and kind in disposition, but considerate and skillful in trade. They navigate the 'four seas.' They all receive Ya-soo kaou, [i. e., are all Protestants.] They are fond of making their religion a matter of conversation and of instruction. Their schools are everywhere. Their learned men are divided into three classes; ministers, physicians and lawyers. The first class give themselves to astronomy, geography and the doctrines of the Ya-soo; the second to the healing of diseases, and the third to the administration of the laws."

The writer concludes his notice of the United States as follows:

"The beauty and excellence of South and North America, extending several tens of thousands of *le*, are to be found in the *Le keen*, [i. e., the United States.] Its climate is temperate, and its soil is fertile, like that of China. England voyaged ten thousand *le*, to seek game and to obtain a prize. The population increased for more than two hundred years. Ah! quickly her wealth filled the 'four seas'! But she was oppressive, and therefore she lost that which she could not again obtain. The kingdom increased and its resources multiplied. A distant colony in the wilderness, was it not fortunate? The colonies united and formed a state, covering ten thousand *le*. Without a king, without hereditary titles, and without following the customs of former ages, they established a government subject to the will of the people. Among the productions of ancient or of modern times, so strange a thing has not before appeared. In the ancient and modern histories of the great West, is not Washington to be ranked first!"

## II. Admitting and Confirming our Chronology, &c.

This work is interesting to foreigners, as indirectly admitting and confirming the correctness of our chronology, as well as the superiority of our histories over theirs.

The concessions of the Governor General, in his introductory letter, recommending the work to his countrymen; as well as those of the author, already noticed, show the truth of the above statement. His own account of Western countries, is calculated to lead the reader to see at once, that European nations far excel the Chinese, in almost every particular. This conviction must be farther strengthened by the fact, that the author not only points out errors in the histories of his own countrymen, but also corrects them by the accounts of western men.

### *Recognition of Scripture History.*

The chronology adopted in this work is the commonly received chronology of European writers. The more prominent facts of sacred history, subsequent to the deluge, are likewise either alluded to, or are stated at length, much as they occur in the Scriptures. Abraham is represented as the founder of the Jewish nation. The sojourn of his posterity in the land of Egypt, the oppression they endured, the divine commission of Moses, his leading the Israelites out of Egypt, crossing the Red Sea, the destruction of the Egyptian army in the same, the ten commandments divinely communicated to Moses at Mount Sinai, the settlement of the Israelites in the land of Canaan

and their subsequent history, are all briefly mentioned in this work.

Speaking of Egypt, the author represents it as having been founded by one of the immediate descendants of Noah, soon after the flood. He observes that "while all Europe was yet a wilderness, and at the commencement of the three ancient dynasties of the Chinese, Hea, Shang, and Chow, [B. C. 2142.] Egypt was an organized state, having laws, literature and arts." "The Persians," he says, "have maintained an intercourse with China from the earliest periods, even previous to the age of Confucius." "Egypt," according to the same authority, "was early invaded by the Persians, or by tribes from that quarter." The supposition, therefore, that the Chinese were originally a colony from Egypt through Persia, receives some confirmation from these facts. If this be true, the three dynasties above named belong, as has already been stated, to the uncertain and traditional history of China; while its certain and authentic history commences with Confucius's history of his own times, called Spring and Autumn, about eight centuries before the Christian era. There is nothing in this geography which forbids such a view of the subject, but much which adds to its probability.

## III. Presenting to the Chinese a more Correct View of different Religions.

What follows, under this topic, will be read by many with special interest, from its bearing on the question which is now causing so much discussion, in connection with the translation of the Scriptures into Chinese; what is the proper term to be used for God?

This work is interesting to foreigners as exhibiting a more definite and discriminating view of the different religions of the world than has yet appeared in the Chinese language. Not only has it been, as it still is, a most difficult and vexed subject for us to learn what is, essentially, the religion of the Chinese; but it has been perhaps equally trying and difficult for us to define in their language, and to describe to them, what is, essentially and exclusively, our religion. One of the most perplexing questions, at present, for missionaries to the Chinese to decide; and one which meets us at the very threshold of our efforts to instruct them is, what is the proper generic term to be used for 'God?' As the writer of the present work had occasion to speak of the different religions of the

earth, so the terms which he uses to designate the different objects of worship must throw light on this subject.

Under the head of Persia, the writer says:

"According to the ancients, Persia and India all worshiped ho shin [the fire god or god of fire,] but Judea and all the western nations worshiped teen Shin, [i. e. heaven's God, or the God of heaven]. The ho shin men worship the rising sun, and pay homage to fire which proceeds from the sun. Without fire people cannot subsist, and without the sun, the universe would be in darkness. These two nations therefore, [the Persians and Indians,] from high antiquity had this custom, proceeding from a righteous principle, of venerating a protecting power; which was not the worship of seay shin, [false gods].

"The worship of teen Shin commenced with Moses in the Shang dynasty in the reign of Yuh-ting [whose reign closed B. C. 1681,] who truly says that teen Shin descended upon Mount Sinai, and gave the ten commandments to teach to mankind. The seventh day of rest and worship commenced at that time, which was previous to the birth of Ya-soo, one thousand and some hundreds of years. This is that from which teen choo kaou [Romanism] proceeded, but it is not teen choo kaou itself."

The idea is, that Romanism is the religion of Jesus corrupted, as the writer elsewhere abundantly shows.

From this extract it will be seen that the author here makes use of Shin, as a common generic term for God, whether it be the god of heaven, the god of fire, or the false and inferior gods. He does the same throughout the whole work.

In A. D. 1360, when China claimed possession of Batavia, the author says that "the Emperor Hung-woo appointed its king, and commanded that the shan chuen che shin [gods of the land and water, or empire] should be sacrificed to, the same as at Canton."

Under the head of India, the writer speaks of a country once possessed by the Portuguese, whose "inhabitants receive a snake to be their shin, whose body has the coils of a serpent, and whose face is that of a man with nine heads."

Speaking of certain tribes in the interior of Africa, he says that they "pae kiu show wei shin, [worship birds and beasts, making them gods.]"

Some fears have been expressed that if we use Shin, to denote God, in the translation of the Scriptures into the Chinese language, the Chinese may take this to mean their ancestors, in certain

cases. These fears must arise from the acknowledged fact, that Shin is the generic term for God among the Chinese; and therefore, as they worship their ancestors, they might apply the term Shin to designate them. This conclusion, though natural, is not correct. The Chinese never use Shin, alone, to mean ancestors, or parents. Thus the writer of the present work, when he speaks of the worship of ancestors, uses the common names for ancestors, and never Shin. Speaking of the disciples of Jesus, he says, they "puh sze pee shin, puh kung tso seen," do not offer sacrifice to other gods, nor do they worship their ancestors.

The specific terms applied to the God of the Bible, in this work, are the following, viz., teen Shin, heaven's God; Shin teen, God of heaven; teen Choo, heaven's Lord; Shang-te, supreme Emperor; Teen, Heaven; and Ya-soo, Jesus.

The term used to denote religion in general is kaou. Thus ho shin kaou, is the fire-god religion, teen kaou, is the religion taught by Moses; fuh kaou, is Buddhism; hwuy hwuy kaou, is Mohammedanism; teen choo kaou is Romanism because the Roman Catholics make use of teen Choo exclusively to denote the true God; and Ya-soo kaou is Protestantism, because those who adopt this religion profess to receive simply the doctrines of Jesus, in opposition to the corruptions of the teen choo kaou. This term is also applied to the religion of a country, or of an individual. To adopt a religion, is called "fung kaou," and to promulgate a religion, is called "chuen kaou."

The author gives a very full and accurate account of the origin and history of the hwuy hwuy kaou, and also of the rise and progress of the teen choo kaou, mentioning the countries where it has prevailed, or still prevails, excepting China. He does the same in respect to the Ya-soo kaou. Speaking of the different countries of India under European sway, where fuh kaou and Ya-soo kaou exist together, he observes that "the latter is gradually overcoming the former, whose light is becoming more and more dim." This is a remarkable concession, when we consider that the individual who makes it is probably a Buddhist, and represents the religion of China to be Buddhism.

In his concluding remarks on India, after alluding to the extensive use and evils of opium the author exclaims, "How strange that so great an evil

should proceed from the original seat of Buddhism!"

#### IV. Serving to Spread Religious Light in China.

This work is interesting to foreigners as furnishing a medium, in the providence of God, through which the light and blessings of Christianity may find access to the millions of benighted China.

The exclusive and restricted policy of the Chinese government in respect to foreign intercourse, has kept the nation in the most profound ignorance, even of the figure and size of the earth, as well as of the number, character and institutions of the nations which dwell on its surface. The little knowledge they have on these subjects has come to them through so uncertain a medium, that it is not to be wondered at that they should generally entertain very erroneous and extravagant views respecting the nations of the western world.

Any production, therefore, that promises to dissipate this intellectual and moral darkness, and to pour light upon so large a portion of the human family, cannot fail to secure the approbation and support of every lover of the race. That the present work is calculated to aid in the accomplishment of so desirable an end, must be apparent to every one who will consider the statements respecting it already made.

The faults of the work are to be attributed mainly to its conciseness. The author leaves out some things which we should be happy to find inserted. He however no where disputes, or treats with disrespect, any well attested historical fact.

For example, he makes no reference to the creation of the world, or to its subsequent history, till he alludes to "one of the immediate descendants of Noah, who settled in Egypt soon after the deluge." He omits to mention the judgments of God on the Egyptians, and the miraculous deliverance granted to his people at the same time. He states, that "Moses took a favorable time for crossing that part of the sea when the tide was out, but the tide returning, overwhelmed the Egyptian army."

In giving an abstract of the ten commandments, the author simply says that "they require the people to worship Shin-teen, et cet.," without adding that they forbid the worship of any other god.

In speaking of the resurrection of

Christ, the writer omits many of the circumstances and proofs of that event. He simply says, that "the next day after the burial, his body was missing; after which his disciples frequently saw him."

In regard to these and similar omissions, it is due to the author to state, that he does not profess to give a full account of the things with which they stand connected, nor does he make any statement or remark against their correctness, as they stand recorded in our histories. It is still farther due to him to state, that though these omissions do occur, he does, notwithstanding, clearly and correctly, mention the miraculous incarnation of Jesus, "his Father being called Heaven, and himself the only Son, of high Heaven." He also mentions "his miracles and blameless life, the deception and wickedness of his enemies in plotting and securing his death, his frequently appearing to his disciples afterwards, their going forth to different kingdoms to publish his gospel, the martyrdom of Stephen, the conversion of Paul, the doctrines of Jesus the same as those of Moses, and that his people worship him as the Lord Jesus, the Savior of the world."

By omitting the geography and history of China, the author saves himself the unpleasant task of making any allusion to the causes which led to the late war with England, or to its consequences. He therefore enters into no discussion or defence of the religion or institutions of his own country. The consequence is, that the work contains a more correct and a more extensive account of the history and institutions of Christian nations, than has ever before been published by any heathen writer in any age of the world. On this account, as well as for several other reasons, it is a very remarkable production. To see the names of Noah, Abraham, Moses, Daniel, Paul, Luther, Washington, and above all, that of the Lord Jesus Christ, as the Savior of the world, thus introduced, with so much correctness and so much respect, into the language and to the notice of so many millions of bigoted heathen, is matter of astonishment, and cannot fail to call forth earnest prayer to God, from every Christian heart, that the fountain thus opened may continue to pour forth its enlightening streams, till this whole nation shall be savingly benefited by its influence.

Mr. Peet says the price (about seventy-five cents a copy) and size of the work, will be likely



to retard its circulation among the Chinese. Application has been made to the author for permission to publish an abridgement of the work for gratuitous circulation. This permission he declines to give, but "this will not prevent our publishing portions of it, without the author's name, should funds be furnished for the purpose. Portions have already been prepared in this way, and will soon be put in circulation."

### West Africa.

#### REPORT OF THE MISSION FOR 1849.

THE report, most of which is published below, is the eighth annual report of the Gaboon mission. It presents a brief survey of the operations of the mission for the year 1849. After alluding to the unexpected continuance of Mrs. Bushnell's life, the unexpected death of Mrs. Griswold, and the return of Mr. Wheeler to the United States, the report states, "With the exceptions above mentioned, the health of the mission has been very good for Africa; and considering the number in the mission and the services performed, it would be called good in any climate." It then proceeds to mention different stations.

#### Baraka.

Rev. J. L. Wilson has had charge of the Baraka station, and has sustained preaching regularly on the Sabbath. The attendance has been generally good, but from various causes it has not been very uniform. Sometimes the house is crowded, and again few, except the mission families and the schools, are present. Sabbath evening meetings have been held quite regularly in the neighboring towns; and these, as on the Sabbath, are sometimes crowded and sometimes thin. Religious conversation from house to house has been tried, if by any means some might be saved.

Mr. Bushnell resides at Baraka, and has sustained preaching regularly at Nomba (Prince Glass's town). He has also preached occasionally in the Bush country, as his own health and the health of his afflicted family would permit.

#### Bakali.

Mr. and Mrs. Preston removed to the Bakali station, at Olandeben, about twenty-five miles above Baraka, the first of August last. Mr. Preston has preached there regularly twice on the Sabbath; in the evening to large audiences. Occasionally the people seem to feel the

truth, and come to the mission-house to inquire farther respecting these things. This probably does not indicate any thing more than that the people hear well, and comprehend partially the truth preached to them. Occasional preaching is also kept up in the towns on the creek and in the interior. But Mr. Preston's main work, at present, is the acquisition of the language and the preparation of a Grammar and vocabulary for those who are expected soon to join us, together with labor among the Bakali people.

Mr. Walker has spent about half the year up the Olombo'mpalo, on the upper branches of the Gaboon; and this may now be reckoned as one of our regular stations.

The gospel has been preached in thirty-five different villages in that region, though in some of them but seldom. But the mutual jealousies of the different tribes present an obstacle to the free intercourse of a single man with all the people in that extended field.

Besides these regular places of preaching, occasional excursions have been made into the Bush country from Baraka, and the gospel has been preached in nearly all the towns on the peninsula between the Gaboon and river Moon-dah. One tour has also been made to Corisca Island and the river Danger. During the year the gospel has been preached in more than ninety villages, with what results the great day only can determine.

#### Schools.

The school at Baraka has been interrupted by difficulties with the French, which have caused the people to retire into the bush for months. Of course the boys have been drawn away, and they have not returned regularly when the people have returned to their towns. "The average attendance has been about twenty-five boys. A girls' school has been sustained under various discouragements, partly from the cause above referred to, but more from polygamy, the ever-present curse of this land." The school at Nomba has been larger than in any previous year. "The number of boys in regular attendance has been about eighteen, and a few girls have attended."

The school at Ngango, (King George's town,) was resumed about the first of June, after a suspension of one year. The average attendance has been about sixteen boys, and one or two girls. That school has exerted a very considerable

influence over the scholars, insomuch that some of the parents have taken their children from the school, fearing lest they should become Christians, and partake of the sacrament; which, in the estimation of this dark-minded-people, is equivalent to sorcery that will estrange them forever from all reverence for the customs of their forefathers. Yet those very parents themselves care nothing for the customs of their fathers, except so far as they minister to ambition, avarice or lust.

At the Bakali station there has been no regular school; but a few children have received regular instruction at the mission house.

### *The Church.*

There is, as yet, but one church connected with the mission. During the year, one member (Mrs. Griswold) was removed by death, and two were dismissed to other churches.

The additions of native members have been more the past year than in all the former years of the existence of the church in this place. At the communion the first Sabbath in January, six were admitted; in July three, and in October two; making eleven in all. All these were received on profession of their faith, and with the exception of one man from Cape Coast, all have been educated in the mission. The present total number in the church is twenty-two.

There have been no cases of discipline during the year, though the state of piety and the amount of Christian influence, are not, by any means, what would be desirable. In connection with the admission of members to the church, a spirit of opposition has risen up which we had not anticipated among this people. They begin to see that the word of God is breaking in upon their long-cherished customs and vile practices, and they resist. They fear that their sons will not consent to support the dignity of the family by taking many wives and slaves, and the endless palavers connected with this kind of property. Some boys, who it was supposed would unite with the church at one communion were restrained, though one of them has since been received, and attended the school and church unmolested. But there are counteracting influences in the political movements here, which soon make the people forget these things; and instead of contending with God, they seek their own present safety. These difficulties have been hinted at under the head of schools,

and we cannot go into the details in this place.

### *American Rum and Civilized Depravity.*

But the foreign influence is not all political, neither is it all French. American rum has done this people ten thousand times more injury than French guns. For the last five months the people have been literally flooded and saturated with rum. Madness has reigned, and pandemoniums have met us at every turn. Men who had not drank for years, are now not only habitual but continual drunkards. And more than all, a renegade white man, having possessed himself of a quantity of goods, has settled down here, a burning curse among this people; shaming the worst of the heathen by wallowing deeper in filth than they ever dreamed of, rendering intoxication more maddening, impiety more impious, depravity more depraved, and villainess more vile. Heathenism here is the very blackness of darkness; and it is no improvement to have the lurid glare of civilized villany rendering that darkness visible.

How long must Christian missionaries meet among the heathen, influences from Christian lands, so opposed to all their efforts, so blighting to their most cherished hopes and so trying to their feelings? Do not African heathenism, ignorance, degradation and depravity; strengthened in their opposition to the truth by the remembrance of all past wrongs inflicted upon Africa by Christian nations, present obstacles enough to the success of missionary efforts? Must the Christian laborer, seeking Africa's redemption, be still doomed to meet the influence of *New England rum*, and of men from Christian lands more abandoned and depraved than even the most abandoned of the natives? But though all these obstacles are met, they shall all be overcome at last, "that the excellency of the power may be" seen to be "of God, and not of us."

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## Madras.

### JOURNAL OF DR. SCUDDER.

#### *Suppression of Human Sacrifices.*

A PRETTY full account of the frightful human sacrifices referred to below, which the English government in India is making efforts to suppress, will be found in the Herald for 1849, page 230.

February 19, 1850. It will be a source of much gratification to the Christian public, to learn that favorable results con-

tinue to be exhibited throughout the districts of Khondistan, with regard to the abolition of human sacrifices. Up to the 27th of January, one hundred and forty-three victims had been rescued from the Khonds of Chinna Kimed, without violence or disturbance of any kind. This success has been achieved by a young British officer by the name of Frye, and reflects much credit upon him, as this is his first effort in the work of suppression; and there is every reason to believe that an equal degree of prosperity will be realized from his preparations up to the end of the season. Many children have formerly been rescued.

21. The gratifying intelligence has reached us, that Lieut. Frye, who is the assistant agent for the suppression of the Meriah sacrifices, accompanied by young Rickets, has recovered one hundred and fifty victims in addition to the one hundred and forty previously rescued. I fear that the day is far distant when the horrid practice of sacrificing human beings among the Khonds will come to an end. British power has stopped the mother from throwing her infant into the jaws of the crocodile at Saugor; but there are obstacles in the way of putting a stop to the Khond sacrifices, which the British power cannot so easily accomplish, arising from the very sickly nature of the country which they inhabit. Were an army to attempt to overrun its mountainous regions, before the conclusion of its march, one half of it numbers might be cut off. And then, if even by this means the sacrifices should for a time be stopped, what is to keep them down but English authority, and what Englishman can remain there and live?

#### *The Gospel Needed—Rescued Children Taught.*

That the moral power of the Christian religion is the only effectual remedy for such evils of heathenism is manifest, and while we rejoice in any success of the efforts government is making to suppress these cruelties, all Christians will still more rejoice if they can see any indications that, ere long, the truth as it is in Jesus may penetrate the darkness of Khondistan. It is therefore truly gratifying to learn that some of the rescued Meriahs have received a Christian education in the schools of the English Baptist mission at Orissa; that many of those educated in those schools have become hopefully pious, and some have entered the ministry; though we are not told whether these are Meriahs or not.

Great efforts should be made as soon

as possible, to bring the moral power of the gospel to root out, what perhaps can never, under existing circumstances, be rooted out by any human arm; and as it appears to me, no project would afford so much prospect of success, as to collect the children rescued from them into boarding schools, and give them a Christian education. With the blessing of God upon these efforts, spiritual laborers might be provided to bear the gospel to them. It is a pleasing circumstance that our missionary brethren in Orissa have a number of these children now in their boarding-schools. A quotation or two respecting these boarding-schools it may be well to insert just in this place. "At each of the four stations in Orissa, there are boarding-schools, for both boys and girls. A plain education in the vernacular is given to all these children, while the more promising are taught Bengali and the best books in Oriya that can be got. Religious and moral training is the chief feature in the schools, and special attention is paid to all the branches of Bible instruction, such as Scripture history, the doctrines and parables. The children learn also by heart, hymns, passages of scripture, catechisms, and even poetical tracts. The Pilgrim's Progress is not forgotten, and a little book called "The Peep of Day" has lately been introduced, much to the young ones' delight. The origin of many of these lambs of Christ is very singular. Some have been found on the Puri sands, or at the roadside, the deserted children of pilgrims to Jugernaut. Others are orphans brought in time of famine. Others are the children of native Christians, but a very large number of them are "Meriahs," once destined, among the Khonds, to a bloody sacrifice, but saved by the efforts of government, from their power. The schools have been productive of great spiritual blessings to the young educated in them. Many, both of the girls and boys, have become truly pious, and have maintained a consistent profession. Some of the latter have entered the ministry. Others have been settled as farmers in Christian villages, or been employed in the press." It would be a pleasing circumstance, could some of those who have entered the ministry go back to their own people and convey the gospel to them.

#### *New Hindoo Movement respecting Caste.*

March 6. "It appears that there is a new religious movement among the Hindoos. The Hindoo Intelligencer has noticed a

recent discovery in the religious system of this people which may be attended with important consequences. It is that of a mode of purification, or expiation, by which natives who have broken their caste may be again received into the Hindoo communion. There are two descriptions of breach of caste. The first consists of those slight offences against its laws which may be remedied by a certain number of rupees. The second kind, or total expulsion, can only be inflicted for two crimes, eating with a Christian, or tasting the flesh or blood of a cow. Till lately, this offence has been considered irremediable, and it has been visited with a punishment which amounts to a civil outlawry, of a more harassing kind than that which is inflicted on the leper. The individual who has thus lost his caste, can neither marry nor be given in marriage. His nearest friends shun him, and his own family, who share in his disgrace, regard him with feelings of the most bitter animosity. According to the statement of the Hindoo Intelligencer, however, a learned Pandit has discovered a mode of purification, *prayus-chittu*, which will enable him to receive back into the Hindoo faith all such native Christians as may repent of their change of condition, and by means at once simple and honorable. The latter word is probably employed to distinguish the new system from one called *Punchugobya*, which includes several most forbidding ceremonies connected with cow dung. Should this statement of the Hindoo Intelligencer be correct, one great obstacle to missionary efforts will have been removed, and many who are bound to Hindooism only by the fear of the perpetual loss of caste, will be likely to abandon their creed when they find the step is not irrevocable."—*Friend of India*.

Under date of March 7, Dr. S. speaks at some length of the happy death of his son, who, it will be remembered, died at New Brunswick, N. J. in November last, a few days before the death of his mother, at Madras. Having cherished the hope that this son also would be a missionary in India, he closes his remarks with the following feeling allusion to the perishing heathen around him, and the want of missionary laborers.

Apparently our loss is great, as he was designed for the ministry, and perhaps would have joined me, in my missionary work, year after next. Had it been possible for one less than Jehovah himself to have taken him away, then must I

have lifted up my voice against his removal. And why? Because millions around me, or near me, are perishing without any one to tell them that there is a deliverer from the wrath to come. And are our feeble, our thinly manned, our famishing missionary ranks, to have one the less in consequence of the death of my beloved son? Head of the Church forbid it—forbid it. If there be a young man in the American churches whose heart can melt under the groans and dying agonies of a lost world, touch, O do touch that heart, and make him fly to our help.

#### MISSION PRESS.

MR. HUNT, in a report of the printing establishment, remarks that "there has been a better state of things, in a religious point of view, during the past than in former years. The men appear more attentive and solemn at morning prayers than usual, and the Saturday evening Bible class, which has been maintained most of the time, for the special benefit of the men, has been pretty well attended, and a becoming degree of interest has been manifested. It gives me great pleasure to state further, that one of the apprentices, Samuel Augustine, appears to have met with a change of heart." Mr. Winslow, in a letter dated March 14th, refers to this instance of hopeful conversion, and remarks:

This, if it shall prove, as we trust it will, that a soul is saved, may be reckoned as one of the incidental benefits of the press. Indeed, as to the moral and religious influence exerted on eighty persons in the establishment; the fact that they attend daily prayers; that most of them, whether heathens or Christians, attend preaching on the Sabbath, and all are expected to abandon the use of intoxicating liquors, cannot be considered a small thing in estimating the advantages of the press. Numerous native presses, which have risen up in Madras within the last ten years, and are not only printing their own religious books, but numerous books and tracts against Christianity, and scattering them far and wide through the land, show the importance of making the Christian press as efficient as possible, to counteract this newly discovered agency of the powers of darkness in this land. We would be glad to do more than we have done, and there are indications of newly awakened zeal on the part of many for a greatly increased distribution of the word of truth upon the printed page, in



different forms. The aspect of the entire field in India is certainly more and more encouraging, though some parts doubtless remain very unfruitful, even under culture.

The whole number of pages reported as printed during the year 1849, is 7,637,888.

### Ceylon.

#### REPORT OF THE MISSION FOR 1849.

REVIEWING the circumstances of the mission for the last year, the brethren first speak of changes which have occurred among the mission families. Mention is made of the death of Mrs. W. W. Scudder and Mrs. Aphorp; of the necessary removal of some of the missionaries from the field, for a time at least, in consequence of failing health, and of the feeble health of others; and then of the arrival of three new mission families from the United States, (Messrs. Noyes, Mills and Burnell, with their wives.)

Notwithstanding our diminished strength, and the consequent diminution, to some extent, of our usual labors, the Lord has bestowed his blessing and given success, even beyond what we might reasonably expect. Eighteen have been received to the churches during the year, on profession of their faith. Of these, six are pupils of the seminary at Batticotta, one was formerly educated at Batticotta and is now a school teacher at Panditeripo, eight are pupils of the Oodooville boarding-school, one is a domestic in the school, one was formerly educated at Oodooville and is now the wife of a workman in the printing-office at Manepy, and one is a man at Oodooville not connected with the mission; by profession a mason. His attention to the welfare of his soul was called up by the cholera in 1846, and by a dream about the same time. Of the fourteen received to the church from the seminary and boarding-school, five are the children of Christian parents and were baptized in infancy. The increasing number of baptized children, growing up under an influence so different from the children of heathen, and inheriting the blessings of the covenant, forms an interesting feature in our field, and fills us with hope for the church.

The statistics of the churches for the year are given as follows:—received on profession, 18; excommunicated, 5; suspended, 3; died, 6; removed to other churches, 6; infant baptisms, 27; present number of church members, 345.

Extracts are then given from the reports of the pastors at the different stations, which are published in part.

### Oodooville.

Within the year there have not been any special influences of the Spirit. At times some few in the female boarding-school have been more thoughtful than common, and seven or eight consider themselves candidates for the church. Among the people about us there is a general and an increasing conviction of the truth of Christianity. Two of our village schoolmasters express some interest for their souls' salvation; but one of them seems to have simply a knowledge of the truth, with a general assent; while the other hides, in some measure, the strivings of his own mind. A wealthy man in the neighborhood, who used to attend village preaching some twenty years ago, has been very sick of late; and, while confined to his house, has expressed his belief in Christianity, but is exceedingly afraid of his relatives. His situation is much like that of some of the rulers of the Jews, in the days of Christ.

Our seasons of communion and our weekly lectures have been regular, and generally interesting. The fathers' meeting (weekly) has been more regular and more interesting than in any previous year, and the meeting of the maternal society has been well sustained.

All the children of our native free schools are formed into Bible classes, and spend two hours, every Sabbath and Friday morning, at the church, in catechetical and biblical studies.

Eleven pounds and fourteen shillings sterling have been contributed to benevolent objects during the year, by the church members.

### Tillipally.

The gospel has been statedly preached on the Sabbath, at the church and at the school bungalows, and also at the school bungalows on week days. Evening meetings have also been frequently attended, both at school bungalows and at the houses of several head men in the villages. The attendance and attention, at these times, have generally been very encouraging. The Lord's supper has also been statedly administered at the station, and stated weekly meetings of the church members have been held. The monthly missionary concert has been regularly attended at the station. The members of the church have most of them been visited and prayed with.

*Panditeripo.*

The meetings for the church members have generally been well attended, and a good degree of interest has been manifested, by most, in the study of the word of God; and at times there has appeared to be an increasing anxiety for the salvation of souls. Some of the members have manifested much interest in the monthly concert, and a proposal has been made to have a collection taken up monthly, as is done at the Sandwich Islands. Very few hear the gospel at the church on the Sabbath, except those connected with us in some way. We are permitted to hope that to some of these it has not been made known in vain. Besides the one admitted to the church at our last communion, there are two or three others concerning whom we hope that they have determined to follow Christ. If they continue to manifest as good evidence that they have chosen Christ for their Savior as they have of late, they may soon be admitted to the church. Some others have manifested more interest than formerly. Many heathens in the village have heard the gospel, as it has been made known in the bungalows, and by the wayside, and in their houses, by the missionary and the catechists; but we are still constrained to cry, "Who hath believed our report, and to whom is the arm of the Lord revealed?"

*Manepy.*

No pastor has resided at this station during most of the year, the church having been under the charge of Mr. Smith, of Panditeripo. The report says the church has undoubtedly suffered from this want of a resident pastor. It is now in charge of Mr. W. W. Seudder.

The number of persons attending on the Sabbath, is about five hundred, of whom one hundred and fifteen are adults; and the attention given to the preaching of the Word is encouraging. The pastor has commenced visiting the church members at their houses, in company with Mr. Burnell, in which labor he has become much interested. A church meeting is held every Tuesday, at which a portion of Scripture is carefully examined and expounded. The members seem interested in these meetings.

*Chavagacherry.*

Public worship, and the preaching of the gospel, are attended in the church

every Sabbath forenoon, previous to which is a Sabbath school, composed of children and teachers from the day schools. On the afternoon of the Sabbath a church meeting is held at the pastor's house, after which all the church members, who are able, go out into the village for the purpose of distributing tracts and conversing with the people on the subject of religion. Religious instruction has been imparted to a considerable extent in the neighboring villages, by means of schools, Bible and tract distribution, and by occasional visitation and preaching by the pastor.

No unusual interest in religion has been manifested by the church members, but they have attended, regularly, all the meetings and ordinances of the church; and with only one exception, there rests on none of the members suspicion for misconduct. We have reason for gratitude that so good a degree of harmony now exists among the church members.

*Batticotta.*

The regular preaching of the gospel on the Sabbath has been maintained during the year, as also the usual meetings with teachers and with pupils, the monthly concerts, and church meetings; with the addition of a service every Sabbath evening in the seminary, sustained by the missionaries connected with the institution.

The preaching in the villages has been less than formerly, for want of adequate strength. The attendance at the church, on the Sabbath, has averaged about five hundred and sixty.

The station at Valany continues under the care of the Native Evangelical Society. The society have opened a second school, in a village hitherto unreached, and are about to erect a chapel for worship on the Sabbath.

*Increase of Christian Effort by the Church.*

We have enjoyed no season of special outpouring of the Spirit during the year. It has seemed, once or twice, as though the Lord was about to visit us; but we still wait his coming and mourn his delay. Yet we have to rejoice and be thankful for the progress we are permitted to see in the church members. We think we see some progress in a proper understanding of their duties as responsible members of the church of Christ, in distinction from mere dependents upon foreign aid.

We think we see, also, some more inclination to consecrate their property and talents to the work of the Lord. There has been, apparently, an increasing interest in the condition of the heathen around, as well as of other parts of the world. They have contributed of their substance with considerable readiness and liberality, and have shown, in some cases, a gratifying earnestness in laboring and praying for the salvation of others. They have contributed, during the year, fifteen pounds to the Native Evangelical Society and ten pounds towards the debt of the Board, besides the quarterly contribution for the poor of the church.

Much interest has been manifested by the seminary church members, in the distribution of tracts among the heathen. An association has been formed, and they go out every Sabbath afternoon; selecting for their particular field of labor some villages hitherto comparatively neglected. They bring interesting reports of their reception by the people, and succeed beyond our expectation.

Though there have been no accessions to the church from the heathen, yet the encouragements and opportunities to labor for and with them increase; more particularly among those who have been brought in contact with religious truth in our schools. We cannot believe that all the precious seed sown, these many years, will perish, and we rejoice in anticipation of the glorious harvest when the Lord grants the quickening influence of his Spirit.

#### *Concluding Remarks—Hope for the Future.*

It will be seen, by the foregoing extracts, that nothing very marked has characterized the year that has passed. The churches have enjoyed no special season of revival, and there has been no great turning to the Lord among the heathen. One individual only, from among the heathen community unconnected with us, is reported as having united himself with the people of God. Yet we are full of hope for the salvation of this people. Though we see not a single temple demolished or forsaken, nor the worshipers sensibly diminished; though, when we preach the gospel from village to village, some mock, and others, while they say it is good, show too plainly that the simplicity and purity of Christianity have no attractions for them, while all unite in rejecting it; still we

are full of hope. We know that God's word will not return to him void, and we are permitted to see that it does not. Its effect is as evident as the difference between a jungle and a cultivated field. We know that the whole earth is to be "full of the knowledge of the Lord, as the waters cover the sea;" "for the mouth of the Lord hath spoken it;" and we know that this is a part of the earth that is thus to be filled with God's glory. Sometimes, indeed, when we reflect that none of the multitudes who hear our message show any inclination to turn to Jesus, we are ready to say, "we have labored in vain, we have spent our strength for nought." Our hearts do sometimes indeed sink within us, when what we so fondly hoped was a good impression seems to vanish like the morning dew; or when what we were so confident was the springing up of the precious seed, proves to be only one of the devil's tares; yet we are not discouraged. God's precious promises sustain us; and we seem to hear his voice speaking to us, "Be not afraid, but speak and hold not thy peace; for I have much people in this land."

We cannot but feel, more and more, that the present is an important period in the history of this people. Salvation through Jesus Christ has been proclaimed to them. Probably there are but very few who have not heard the "sound thereof," while a great multitude have come so much in contact with the truth that their confidence in the idolatrous system of their fathers is weakened. As a consequence, while all maintain the outward forms of idolatry, and nearly all are careless of eternal interests, some seek a refuge for their consciences in infidelity; others form a new sect, whose principal characteristic and charm is mysticism; while still others attempt to shield themselves behind that form of heathenism which rejects the popular idolatry of the country, declares that there is but one God, the creator and preserver of all, and pretends to a deeper and more spiritual understanding of the great errors of Hindooism.

#### *Encouraging Opposition.*

Moreover, as the truth presses more and more, opposition begins to show itself in a more organized and determined form, and more direct attempts are made to sustain a religion so agreeable to the depraved desires of the people. This opposition has been manifested in estab-

fishing heathen schools, and delivering lectures in defence of heathenism in some of the principal temples; and now they are attempting to establish a printing press, expressly for the purpose of opposing Christianity and upholding heathenism. While we look upon this opposition as real cause for encouragement, we yet feel a necessity thrown upon us of greater vigor in our work of holding up God's truth, and especially of a more simple and entire reliance upon Almighty strength. And we feel constrained to call upon all those who love the cause of Christ, to lift up their supplications to God continually for this people and for us. We are not surrounded, in this land, by the hosts of the Israel of God, whose supplications come up before the Almighty as sweet incense; but we are a few among hosts whose wickedness calls for heaven's vengeance upon their land. We are not privileged to proclaim the gospel to the children of the covenant, heirs to the blessings promised to God's people and their seed; but to children of wrath—children indeed of a covenant, but "a covenant with death and an agreement with hell," "instructed diligently" in all the devil's precepts. But God has already shown us that he is able to bring out a chosen people even from such a race.

#### *Encouragement in the Church.*

It will be seen by the reports of the different pastors, that they perceive marks of progress in the churches, and signs of encouragement among Christ's flock. The members of Christ's church here cannot be expected to be full grown men in Christ Jesus. No one who has seen heathenism as it is, could expect that they would spring up fully clad in the gospel armor, from such ashes. They are weak. They are children—children in knowledge, children in strength, children in courage, but have not the faith of children. This is one great cause of their deficiencies—the weakness of their faith. And this is attended by what is scarcely less disastrous, a want of confidence in each other. The strength and weakness of the native church has been brought more particularly to our notice, and perhaps also to their own, of late, by some of their attempts at independent organization and action. The distrust of each other, the fearfulness and want of faith manifested, has been instructive to us as

well as to themselves. It is as true here as in Christian lands, that divine grace in regeneration, like the falling snow upon the landscape, quietly assumes the characteristics of the individual mind. But unregenerate nature appears very different here; and the thorns, and briars, and rough places, and dirty mud holes, though mantled by divine grace, are not entirely hidden. We look to God to sanctify this people through the truth; and we become more and more convinced that God's truth, applied by his Spirit is the only means. And while we feel bound to bring the truth, with its divinely purifying power, to bear upon the hearts of those committed to our watch and care, we feel the necessity of exercising charity and forbearance towards them, endeavoring to bear in mind that the sinful nature which struggles for victory in our own hearts, is not necessarily less offensive in the sight of a holy God because more comely to human view.

We feel, also, a great weight of responsibility resting upon us, so to walk as ensamples to a flock that depends so much upon us for example, and so to reflect the image of Jesus and follow in his footsteps, that both our walk and instructions may tend to bring these "little ones" into closer communication with the same divine influence. We think we see in them, too plainly to be mistaken, the Savior's image; and this is our joy and our hope. A portion of God's church is here, and where God's church is, there God's light is shining, divine purposes are concentrating, divine promises are fulfilling, and covenant blessings descending. Where God's people are, there are living instruments for God's Spirit to work with, and we may hope he will raise up leaders of the sacramental host of his elect. We believe "incense and a pure offering" already arise from this dark place, and we rejoice in this as a pledge that the name of the Lord of hosts will ere long be great here, among the heathen.

#### BATTICOTTA SEMINARY.

A REPORT of the seminary, dated March 8th, has been received from Messrs. Hastings and Mills, for the term which closed January 31st, from which some extracts are given. During the term, three boys, Thomas H Stockton, William Curran and William Nichols, were dismissed from the institution; the first two honorably, at their own request; the last for frequent irregularities in his attendance upon seminary duties.



One boy was received into the 'second class, during the term, in the place of William Nichols. He is from the parish of Panditeripo, and was for a long time very anxious to gain admittance to the seminary. Though trained up to abhor animal flesh, especially fish, as an article of food, he was willing, for the sake of the advantages which the seminary affords, to lay aside his prejudices and partake of the ordinary fare. He has not yet received an English name. The name of William Nichols may be given to him; if not, it will be placed again on the list, to be appropriated when a new class is received.

During the term there was no very marked religious interest. Still, at times, there appeared to be, on the part of a few, some degree of feeling and rather more than ordinary attention to the truth. The meeting for inquirers was generally well attended, and some twelve or fifteen expressed a hope, at the close of the term, that they were Christians. Of this number a few have been for some time on trial, and we hope they may ere long be received to the communion of the church.

The church members have continued, as usual, the distribution of tracts among the people. Their monthly reports of their reception and of their conversations, have often been exceedingly interesting. The plan adopted, of going two by two into appointed districts every week, seems to have its advantages over a more general distribution. By this means their labors are bestowed upon a smaller number of persons more frequently, they get better acquainted with them, and become more interested in individual cases. The distributors go from house to house, giving to such as can read, and reading to such as are unable to read themselves.

#### *Death of one of the Pupils.*

Since the close of the term, one of the members of the senior class has been removed by death. His name was John W. Chickering. He was a member of the church, and a young man of much promise. One who was with him on the day of his death, says that he was calm, and expressed his confidence in Christ as his Savior. He was not able to converse much, but from what he did say, and from his general deportment before his sickness, we think there is good ground for hope that he was indeed a child of God, and has entered

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upon that rest which he has prepared for those who love him.

Just before his death, he requested his father to give his body to the missionaries to dispose of, and not to allow any heathenish ceremonies to be performed over it. In accordance with his dying request, Mr. Spaulding was sent for to take the direction of the funeral. The corpse was borne from the house to the church at Oodooville, and after a short service, was buried in the grave-yard at that station. It seems to us a particularly merciful providence that he has been thus early removed. He had, in anticipation, many trials and temptations to meet, which we feared might be too strong for him. Already had his friends proposed, and urged, a marriage alliance with the heathen, and we understand that it was their design to prepare him for the law profession, in which he would have had many temptations to evil. We trust that this dispensation of God's providence may be sanctified to his classmates, and to all connected with the seminary.

#### CATALOGUE OF THE BATTICOTTA SEMINARY.

DESCRIPTIVE catalogues of this seminary, and also of the Oodooville boarding-school for girls, are subjoined, for the information, specially, of those who are supporting pupils in these institutions. The lists of unappropriated names are also published, and it will be seen that there are quite a number not yet appropriated; some of which have doubtless been long on hand, waiting for pupils to be received to whom they could be given. The institutions are not large enough to meet, at an early day, the wishes of all those benevolent persons in the United States who have desired to sustain pupils named by themselves. There may now be persons who are thinking of forwarding names to be given to pupils in these institutions. If there are such persons they will see that names now forwarded cannot be appropriated at once, and if they can feel an equal interest in the general objects of the Board, making their donations to the great work of missions without reference to any particular person; or, (in the case of children,) if they can be interested in the general object of educating heathen children, and will make their contributions to the children's fund for supporting mission schools, they may be saved from disappointment, and they will also, it is believed, in this way, more effectually cultivate within themselves the spirit of benevolence, and an interest in the work of evangelizing the world.

Names.	Residence.	Character of Parents.	Class in Seminary.	Scholarship.	Religious Char.	Age
Joseph Abbott,	Tranquebar	Christian	First	Fair	Impenitent	16
Jacob Abraham,	Narvaly	Fa. Christian	"	Good	Serious	14
John Adams,	Tillipally	Heathen	"	Very good	Well disposed	27
Edward A. Anketell,	Araly	"	Senior	Good	Church mem.	21
D. B. Ayers,	Vannapony	"	First	Poor	Impenitent	19
J. C. Backus,	Chunnam	"	"	Very good	Well disposed	17
Jacob Bailey,	Kockuville	Fa. Christian	Junior	Good	Church mem.	20
Joseph H. Bailey,	Batticotta	Heathen	Second	Very good	Well disposed	18
David Ball,	Tillipally	"	Junior	Good	"	20
Thomas Ball,	"	"	Second	Very good	"	18
Edward Beecher,	Mallagum	"	First	"	Impenitent	20
George Beecher,	Tillipally	"	"	Good	"	19
Joshua Belden,	Mattovilla	"	Junior	Fair	Serious	24
William M. Belden,	Tillipally	"	Second	Good	Impenitent	19
J. H. Bavier,	Manepy	"	Junior	"	"	17
O. Blodgett,	Tillipally	"	Second	Poor	"	17
John Boardman,	"	"	"	Good	Well disposed	18
J. R. Bourne,	"	"	"	"	Impenitent	18
Isaac Brayton,	Vannapony	"	First	Very good	Serious	20
Robert Brunk,	"	Fa. Christian	Junior	Fair	Well disposed	17
J. W. Bulkley,	Tillipally	Heathen	Second	Good	Impenitent	18
Artemas Bullard,	Tranquebar	Christian	Junior	Fair	Well disposed	17
Alexander J. Burr,	Point Pedro	R. Catholic	First	Good	"	19
A. H. Burtis,	Oodooville	Heathen	Second	Fair	Serious	19
F. E. Cannon,	Vannapony	"	First	"	Impenitent	17
John Chambers,	Kockuville	"	"	Very good	Well disposed	20
C. C. Chapin,	Batticotta	"	Senior	Fair	Serious	22
R. S. Chapin,	Tillipally	"	"	Good	Church mem.	15
A. T. Chester,	Manepy	"	First	"	Impenitent	22
J. W. Chickering, (dec'd)	Mallagum	"	Senior	Very good	Church mem.	19
Rufus W. Clark,	Manepy	"	Second	Poor	Impenitent	16
Russel Clark,	Oodooville	"	"	Very good	Serious	17
F. G. Cook,	"	"	First	Poor	Well disposed	17
Warren P. Cornelius,	Batticotta	Christian	Junior	Very good	Serious	17
Charles Crocker,	Chunnam	Heathen	First	Good	Well disposed	17
William Curran,	Vannapony	"	Junior	Very good	Impenitent	23
Samuel Curtis,	Tillipally	"	Senior	"	Serious	18
Christian Davis,	Oodooville	Christian	First	Poor	Church mem.	21
Henry N. Day,	"	Heathen	Senior	Good	Well disposed	15
Benjamin Dyer,	Mallagum	"	Second	"	"	15
Ansel D. Eddy,	Panditeripo	"	First	Poor	"	22
John S. Elliott,	Mallagum	"	Junior	Fair	"	23
John G. Fiske,	Tillipally	"	Second	Very good	"	15
Nathaniel Ford,	Batticotta	"	"	Good	Serious	19
Joseph Garland,	Mallagum	"	Junior	Fair	Impenitent	19
Joseph Gautier,	Panditeripo	Christian	"	Good	Well disposed	18
Samuel Gay,	Batticotta	Heathen	"	"	"	18
E. L. Gilbert,	Oodooville	"	First	Poor	Church mem.	23
D. J. Goodwin,	Oodooptity	"	Junior	Good	Impenitent	17
A. Goldsmith,	Panditeripo	"	"	Very good	Serious	21
M. Goodell,	Tillipally	"	Second	Fair	Well disposed	24
Alanson C. Hall,	Manepy	"	Senior	Good	Church mem.	92
William T. Hamilton,	Alavetty	"	First	Very good	Well disposed	24
Truman F. Handy,	Manepy	"	Senior	Good	Church mem.	19
T. M. Hopkins,	Batticotta	"	Junior	"	Well disposed	19
W. Hubbell,	Chunnam	"	First	"	"	23
T. P. Hunt,	Chavacherry	"	Senior	Very good	Church mem.	17
J. W. Hyde,	Chunnam	"	First	Fair	Well disposed	23
H. V. D. Johns,	Batticotta	"	Junior	"	Impenitent	18
Henry Johnson,	Araly	"	First	Very good	"	19
Talbot Jones,	Alavetty	"	"	"	"	18
C. H. Kellogg,	Oodooville	"	"	Good	"	23
B. S. Kepler,	Oodooptity	"	Junior	"	"	17
William J. King,	Tillipally	"	Second	Very good	Well disposed	17
Charles Kingsbury,	Mallagum	Christian	Junior	"	Serious	21
E. N. Kirk,	Chunnam	Heathen	First	Fair	Impenitent	21
Frederic L. Limer,	Panditeripo	Christian	Second	"	Well disposed	21
S. W. Lee,	Palaly	Heathen	First	Good	"	21
Joseph Lafayette Leeds,	Chantilly	"	Second	"	"	19
William Lyman,	Manepy	"	First	"	Serious	15
Nathaniel Lyon,	Mallagum	"	"	"	Well disposed	17
David Mann,	Oodooville	Christian	Second	"	Serious	24
George McClelland,	Chavacherry	Heathen	Junior	Fair	Church mem.	15
David McGregor,	Tillipally	"	Second	Poor	Impenitent	20
Charles McIntyre,	Batticotta	"	Junior	Good	Church mem.	21
E. M. Miller,	Tranquebar	Christian	"	Poor	"	17
Albert Morrison,	Manepy	Heathen	Second	Good	Serious	17
Thomas Moseley,	Mallagum	"	"	"	Well disposed	17
John Neill,	Araly	"	Senior	Poor	Serious	23
Henry A. Nelson,	Panditeripo	"	Second	Good	"	17
William Nichols,	"	R. Catholic	"	Poor	Impenitent	17
Daniel Niles,	Oodooville	Christian	First	Good	Church mem.	14
John Niles,	"	"	"	"	"	16
Philip S. Page,	Manepy	Heathen	Second	"	Serious	17
J. S. Pettigell,	Tillipally	"	First	"	Impenitent	26
Isaac Paul,	Varany	"	Junior	Fair	Well disposed	19

Names.	Residence.	Character of Parents.	Class in Seminary.	Scholarship.	Religious Char.	Age
Nicholas Permander,	Manepy	Christian	Junior	Good	Serious	19
Geo. D. Puviance,	Anacotta	Heathen	First	Poor	Well disposed	20
George Reid,	"	R Catholic	Junior	Good	Church mem.	23
Nathaniel Sandford,	Chantilly	Heathen	Second	Very good	Impenitent	"
David Seabury,	Mallagam	"	First	Good	Well disposed	18
H. M. Scudder,	Copay	"	Second	"	Church mem.	17
M. A. Sheldon,	Manepy	"	"	Very good	Well disposed	19
John Shepard,	Batticotta	"	Junior	"	Impenitent	21
James Smedley,	Mallagam	"	Second	Good	"	"
B. W. Smith,	Colombo	"	First	Poor	"	21
Edward Spaulding,	Cattavaly	Fr. Christian	Second	Fair	Church mem.	19
J. Stocking,	Vannapony	Heathen	First	"	Serious	20
Thomas H. Stockton,	Oodooville	"	Senior	"	Church mem.	22
John Storer,	Araly	"	First	Good	Well disposed	19
S. H. Taylor,	Manepy	"	Junior	"	Church mem.	19
Simon Tissera,	Chundicoly	Christian	First	Very good	Serious	17
Thomas Vose,	Batticotta	Heathen	Junior	Poor	Impenitent	24
Charles Wadsworth,	Tillipally	"	First	Good	Serious	19
S. H. Walley,	Manepy	"	"	Fair	Impenitent	21
William Henry Wheeler,	Oodooville	"	Second	"	"	16
John L. Woot,	Manepy	"	First	"	"	20
William Worrell,	Tillipally	"	Junior	Good	Church mem.	23

### Names Unappropriated.

John Fludd—Mrs. J. Fludd, St. John's Island, S. C.	William Bonney—Mrs. S. Bonney, West Brookfield, Ma.
Joel Fitch—Mrs. S. Fitch, Bradford, Ma.	Geo. W. Underwood—G. W. Underwood, Hillsdale, Mich.
A. Huntington Clap—Central Ch. S. S., Brattleboro', Vt.	Joseph Duncan—S. S. Miss. Assoc., Jacksonville, Ill.
James Wilson—A friend, New Castle, Del.	J. Edson Rockwell—S. School, Hanover, 1st Pres. Ch. Wellington.
Gilbert Moltzen—Rev. M. Condit and family, 1st Pres. Ch., Oswego, N. Y.	Samuel Wyman—Fem. M. Soc., Baltimore, Md.
Samuel W. S. Dutton—N. Ch. S. S., New Haven, Ct.	Nath'l Donnell Bragdon—W. Donnell, Baltimore, Md.
Wm. J. Armstrong—Juv. Miss. Soc., Brooklyn, N. Y.	Derrick Lane Boardman—Pres. Ch., Cherry Valley, N. Y.
Albert Hopkins Safford—S. S. Safford, 3th Pres. Ch., Philadelphia.	John Whitefield Cunningham—Juv. Miss. So., Jonesboro', Tenn.
A. R. Mitchell—Mrs. E. Tollman, Baltimore, Md.	Jas. Wm. Cairns—Mrs. Mary Adams, Salisbury, N. C.
Joseph Myron Eaton—Juv. Miss. Soc., Clinton, Ma.	Morton Spencer Dibble—Mrs. A. Dibble, Clinton, N. Y.
Alexander Drummond—S. S. 1st Cong. Ch., Bangor, Me.	William Plumer, John G. Morris, Thomas Aitkinson, Geo. W. Musgrum—Fem. Mite Soc., Balt. Md.
John Wells—Cong. Ch., Northville, N. Y.	Artemas Boies—Miss. Ass. 2d Cong. Ch., N. London, Conn.
Henge Foot—Fem. M. Soc., Fort Penn and Drawyers, Del.	Wayne Gridley—S. S. Miss. Soc. Cong. Ch., Clinton, Oneida Co., N. Y.
William Nichols—B. A. Nichols, Brookfield, Ma.	Theodore Clark Strong—Miss. So. Cong. Ch., Otsego, Oneida Co., N. Y.
George G. Wikler—G. G. Wilder, Esq., Troy, N. Y.	Samuel H. Stearns—S. S. Old South Ch., Boston, Ma.
John Webber—Mrs. A. Simons, Bedford, Ma.	C. H. Thaxter—1st Cong. Soc., Methuen, Ma.
Jedediah Bushnell—Juv. Miss. Soc., Cornwall, Ct.	Chandler Bartlett—S. S. Pres. Ch., Amsterdam Hill, N. Y.
John Patten Howard—J. Howard, Esq., Baltimore, Md.	
Geo. Foot—Fem. M. Soc., Drawyers and Fort Penn, Del.	
Alfred Elderkin Campbell—S. S., Cooperstown, N. Y.	
George A. Lyon—Pres. S. S., Penny Miss. Soc., E. Sugargrove, Penn.	

### CATALOGUE OF THE OODOOVILLE SCHOOL.

Names.	Residence.	Character of Parents.	Scholarship.	Relig. Character.	Birth
<b>FIRST CLASS.</b>					
Frances L. Clark,	Panditeripo	Heathen	Ordinary	Ch. Member	1833
Abby A. Egerton,	Oodooville	"	Good	"	1830
Jane N. Egerton,	"	Father Christian	"	"	1830
Elizabeth N. Ely,	Manepy	Christian	Very good	Serious	1832
Elizabeth Fowler,	Tillipally	Mother Christian	"	Ch. Member	1836
Fanny M. Hall,	Allapitty	Heathen	Good	"	1830
Sophia Hall,	Vaiany	Christian	Excellent	"	1843
Anna M. Henry,	Mallagam	Heathen	Fair	"	1830
Elizabeth Hillhouse,	Panditeripo	Christian	Good	Serious	1843
Susanna Houston,	Tillipally	"	Ordinary	Ch. Member	1832
Eliza M. Hubbell,	Oodooville	Heathen	Fair	"	1829
Betty King,	"	Mother Christian	Good	"	1832
Augusta Kehoe,	Point Pedro	Heathen	Fair	"	1829
Huldah Little,	Mattooville	"	"	"	1833
Harriet Newell,	Manepy	Christian	Excellent	"	1844
Jane S. Fuviance,	Tillipally	"	Very good	"	1830
Ann Rice,	Oodooville	Mother Christian	Excellent	"	1830
Harriet L. Richardson,	Tillipally	Heathen	Ordinary	"	1831
Sarah M. Steele,	Oodooville	Christian	Very good	"	1829
Abigail K. Stone,	Manepy	Heathen	"	"	1836
Maris L. Tyler,	Oodooville	"	Good	"	1830
Jane Wallace,	Nellore	"	"	"	1829
Mary Weir,	Cutchay	R. Catholic	Fair	"	1832
Gertrude Woodhull,	Oodooville	Heathen	Ordinary	"	1832

<i>Names.</i>	<i>Residence.</i>	<i>Character of Parents.</i>	<i>Scholarship.</i>	<i>Relig. Character.</i>	<i>Birth</i>
<b>SECOND CLASS.</b>					
Dorcas Adams,	Manepy	Heathen	Ordinary	Ch. Member	1832
Mary Austin,	Panditeripo	Christian	Very good	Unsettled	1835
Sarah Bourdman,	Tillipally	Father Christian	Ordinary	Amiable	1832
Margaret Breckenridge,	Manepy	Christian	"	Ch. Member	1833
Emma H. Brewster,	Tillipally	Heathen	Fair	"	1832
Ann Gardiner,	Oodooippy	"	Good	Unsettled	1835
Ann Gilmer,	Tillipally	"	"	"	1834
Mary Graydon,	Oodooville	Father Christian	Ordinary	"	1833
Ann Haldeman,	Tillipally	Heathen	Very good	Amiable	1834
Matilda D. Huribut,	Oodooville	"	Good	Ch. Member	1833
Mary Elizabeth Judd,	"	Father Christian	"	"	1833
Joun Maine,	Manepy	Heathen	Ordinary	Serious	1833
Mary L. Nevins,	Oodooville	"	Good	Unsettled	1833
Margaret Robbins,	Batticotta	"	Excellent	"	1836
Mary Seymour,	Cutchay	R. Catholic	Very good	Serious	1832
Margaretta Smith,	Oodooville	Heathen	Good	"	1834
Mary Todd,	Tillipally	"	Ordinary	"	1831
Delia S. Wright,	"	"	"	"	1834
<b>THIRD CLASS.</b>					
Ellen Bagby,	Manepy	Heathen	Good	Unsettled	1839
Mary Braaser,	"	R. Catholic	"	Ch. Member	1834
Amanda Caldwell,	Oodooville	Father Christian	Ordinary	Unsettled	1834
Olive Chapin,	Manepy	Heathen	"	"	1837
Jane E. Coe,	"	"	Very good	"	1838
Harriet Colton,	Oodooville	Father Christian	Good	"	1835
Hannah W. Connor,	"	Heathen	Ordinary	"	1835
Frances A. Kellogg,	Manepy	"	Very good	"	1837
Sarah L. Maltby,	"	R. Catholic	Good	"	1833
Phebe McLean,	Chavagacherry	Heathen	"	"	1837
Mary P. McClelland,	Oodooville	Christian	"	"	1836
Olivia E. Phelps,	Chundicoily	R. Catholic	"	"	1837
Eliza A. Tyler,	Oodooville	Christian	Very good	"	1838
Eunice T. Smith,	Batticotta	Heathen	Good	"	1836
Delia S. Waterman,	Oodooippy	"	Ordinary	"	1837
<b>FOURTH CLASS.</b>					
Anna T. J. Bullard,	Oodooville	Heathen	"	"	1839
Martha G. Connor,	"	"	"	"	1838
Mary L. Doming,	Tillipally	Father Christian	"	"	1838
Hannah Ford,	Batticotta	Heathen	"	"	1839
Cynthia A. Hanson,	Chavagacherry	"	"	"	1836
Jane Hillyer,	Panditeripo	Christian	"	"	1837
Lucretia Phelps,	Batticotta	Heathen	"	"	1839
Mary A. Sheldon,	Oodooville	Christian	"	"	1838
Priscilla A. W. Spence,	Batticotta	"	"	"	1838
Elizabeth H. Thaxter,	Changany	Heathen	"	"	1838
Catharine M. Walley,	Oodooville	"	"	"	1838
Phebe L. Whittemore,	"	Father Christian	"	"	1838
Ann Young,	Batticotta	Heathen	"	"	1840
<b>FIFTH CLASS.</b>					
Margaretta A. Baker,	Panditeripo	Christian	"	"	1837
Hannah M. Blodgett,	Changany	Father Christian	"	"	1839
Maria Douchy,	Batticotta	Heathen	"	"	1840
Catharine A. Devereaux,	Varany	Christian	"	"	1839
Sarah L. Dodd,	Oodooville	Father Christian	"	"	1838
Harriet W. Dutton,	Manepy	Christian	"	"	1839
Sarah Hare,	"	Heathen	"	"	1836
Rebecca Howard,	Tillipally	"	"	"	1841
Elizabeth G. King,	Manepy	Father Christian	"	"	1839
Susan H. Kittredge,	Oodooville	Heathen	"	"	1839
Adaline Lamberson,	Mallagam	"	"	"	1841
Ann E. Martin,	Manepy	"	"	"	1840
Mary D. Mather,	Batticotta	Father Christian	"	"	1841
Mary A. Morrill,	Diodigul	Christian	"	"	1840
Edna S. Newell,	Oodooville	Heathen	"	"	1838
Maria Newton,	Manepy	Father Christian	"	"	1839
Mary Rexford,	Mallagam	Christian	"	"	1840
Julia M. Ridgeley,	Batticotta	Heathen	"	"	1841
Emily J. Rockwood,	"	Christian	"	"	1841
Abby M. Whitton,	Atechovaly	"	"	"	1840
Philena S. Forbes,	Batticotta	Father Christian	"	"	1840

**Names Unappropriated.**

Armstrong, Margaretta  
 Armstrong, Mary Ann  
 Black, Jane  
 Bryce, Ann  
 Burchard, Frances  
 Carpenter, Nancy  
 Clevis, Mary  
 Cochran, Hannah  
 Cooke, Mariah H.  
 Cummings, Phebe  
 Darling, Jane

Dickinson, Mary M.  
 Dwell, Lucy N.  
 Ellingwood, J. W.  
 Fay, Elvira Ann  
 Fiske, Rebecca M.  
 Gordon, Agnes  
 Gould, Margaret  
 Griffin, Augusta  
 Hagens, Elizabeth  
 Hewitt, Mary  
 Johnson, Sarah

Lake, Hannah D.  
 Lawrence, Hepzibah  
 Lockwood, Sarah D.  
 Meemas, Sarah  
 Moore, Hannah  
 Martha  
 Norton, Mary Ann E.  
 Otis, Mary  
 Polk, Frances Ann  
 Riggs, Margaret  
 Ritter, Delia M.

Sackett, Sarah  
 Severence, Mary H.  
 Sewell, Hannah  
 Sheldon, Martha S.  
 Smith, Maria  
 Tomlinson, Hannah  
 Wardworth, Jane Locke  
 Whittemore, Sylvia  
 Whittemore, Abby M.  
 Wilson, Mary  
 Woodbridge, Elizabeth G.



### Nestorians.

LETTER FROM MR. PERKINS, MARCH 18, 1850.

THE readers of the Herald will probably be looking, with interest, for some farther notice, in the present number, of the work of grace among the Nestorians; and the communications which follow will not disappoint their expectations or their hopes. Some of the churches in our own land have been permitted, recently, to rejoice in revivals of deep interest and great power; but nowhere have there been among these churches, it is believed, more certain indications of the presence of the Spirit, or more powerful operations of the Spirit upon the hearts of men, than have been witnessed in Persia. Truly it is "the same Spirit" here and there, convincing men of sin, prompting them to agonizing prayer, and leading them to "the Lamb of God, which taketh away the sin of the world."

Soon after the date of the communication from this mission published in the Herald for June, the male seminary was dismissed, for a recess of twelve days. The revival had then been in progress about six weeks, and Mr. Perkins says: "During this period, almost every pupil was deeply moved, and most of those not previously pious, were, as we trust, savingly affected." "These weeks were fraught with many scenes of intense and surpassing interest."

#### Characteristics of the Revival.

While the characteristics of this precious work of grace have a general resemblance to those of the revival here last year, they still present some "diversities of operation," though clearly fruits of "the same Spirit." Perhaps this difference cannot be better stated than in the language of one of our pupils, who, in answer to my inquiries in regard to his own feelings, a few days ago, replied, "Last year I had more *terror*; this year I have more *sorrow*." As a general fact, so far as my observation extends, in the male seminary and elsewhere, there has, this year, been less of awful alarm in the subjects of the work, but no less pungent conviction and deep contrition for sin.

This difference may be owing, in some measure, to the progress of light in the individuals and communities affected in these successive revivals. It is not strange that the sudden burst of the enlightening and convicting power of the Holy Spirit, on minds and hearts previously unconscious alike of their guilt

and their danger, should move them more strongly with terror, in the first instance, than in a later work of no less genuineness and power.

There have also, this year, been striking developments of progress in sanctification, in the feelings of those who were subjects of the last revival; particularly in their ardent longing for the purity of heaven, as often expressed in the spirit and language of their prayers. Many of those who were, last year, long trembling on the brink of destruction, and wrestling for deliverance for hours in a day, with the earnestness of a death-struggle, now, when called on to lead in public or social prayer, seem to be standing on the delightful mountains, or passing through the land of Beulah, ravished with visions of the celestial city, and eager to throw off the clogs of remaining sin, that keep them from it, and cross the separating flood.

#### Feelings and Efforts of the Seminary Pupils.

As the period of dispersion approached, our pupils manifested the same longing desire to do something for the benefit of their friends and people, for whom they had all along been earnestly praying, which they have felt in former revivals. "May we not carry to our homes the poison of the second death in our hearts, but bear to them the seeds of eternal life when we go hence," and similar expressions, were common in their fervent prayers; and they frequently expressed to us, in conversation, the tenderest solicitude lest they should fail to do all in their power for the salvation of their perishing people during this period; as, also, lest they might themselves yield to temptation, or become cold in their religious affections. Our pupils, as a mass, never went out from us in a more desirable state, and better prepared to do good, than in this instance. Many of the older ones are workmen who need not be ashamed, in their ability to make known the gospel; and still more have the first and greatest qualification for the work—hearts burning with the love of Christ and yearning for the salvation of souls.

#### Report of their Labors.

The members of the seminary reassembled about a week ago, having been actively and very usefully employed, in their respective villages, during their short vacation. Our first evening prayer

meeting after their return was a season of very affecting interest. The theme selected for the occasion was, Isaiah xxi. 11, 12: "Watchman, what of the night? Watchman, what of the night?" The watchman said, "The morning cometh and also the night." And most of the time was occupied in statements, from the teachers and pupils, of what they had done and seen during their dispersion, presenting a vivid report of light and darkness, aptly expressed by the figure of the prophet—"the morning cometh and also the night"—the gleams and shades possessing peculiar intensity from the striking contrast. On the one hand, they had encountered superstitious old men, clinging to the traditions of the elders and repeating childish fables; for instance, that a former patriarch, when he once visited the Mohammedan authorities at Bashcalleh, and meat was set before him at dinner, by a word converted the flesh dishes into vegetables, that he might not violate his sacred abstinence, &c.; and on the other hand, they had found souls abandoning all their refuges of lies and turning to Christ as the only Savior. In some cases, they had also been rudely repulsed and threatened, in their attempts to speak the word; and in others, they had been welcomed with most grateful cordiality. On the whole, they had met with much encouragement, as well as more or less to try them, in their dispersion. There was in general, great readiness on the part of the people to listen to them, and much less disposition to oppose and cavil than in former years. From several villages, in which the older pupils have attended meetings on the Sabbath, more or less, during the past year, was reported very manifest and encouraging progress in knowledge, and interest in religious things.

In their statements the fact incidentally came out, that, as in past years, the clusters of young men and boys had held prayer meetings in secluded places in the fields, on approaching their respective villages, under a deep sense of their need of the special guidance and blessing of God, to attend them and their efforts among their people.

The prayers of the pupils, in this first meeting after their return, were most fervent and touching, poured forth from hearts that seemed ready to burst with almost overpowering emotion, for their perishing friends and people. The place of our assembly, as indeed has been the case much of the time during the last

nine weeks, seemed emphatically like *the house of God and the gate of heaven*.

Mr. Perkins next speaks of the work in the female seminary; but as a letter from Mr. Stocking, giving a much fuller account of this work, will be found in the following pages, this part of his letter is omitted.

#### *The Work beyond the Seminaries—Seir.*

The good work beyond our seminaries, though less pungent than last year, is still extensive, and most happy in its influence. In the village of Seir, those who gave evidence of conversion last year have been much revived and quickened during this revival; no one of whom appears brighter and more interesting than the venerable patriarch of about ninety years, whose case has been repeatedly mentioned. He still lives and shines, a marvellous monument of sovereign grace vouchsafed at the eleventh hour of his pilgrimage. He was one of the first to trim his lamp at the commencement of the revival this year, and he is exceedingly interesting in his prayers, as well as exemplary in his walk and conversation.

Nearly the whole population of Seir are also deeply solemnized at the present time, and are constant and earnest listeners to the word preached. There is a goodly number of devoted Christians, of both sexes, in this village, and all the villagers are quite thoroughly evangelized, as we have constant and very grateful indications. A few days since, for instance, there was a wedding in the village, and not only were wine and music excluded, as has for several years been the case at Seir, (though formerly these appendages were, here as elsewhere, regarded as altogether indispensable,) but now, by the common wish of the villagers, a sermon was preached at the house in connection with the marriage, to a large and solemn audience.

#### *The City.*

At the city there are crowded and deeply interested congregations, on the mission premises, from the Nestorian quarters. Our helpers hold meetings also in the largest Nestorian quarter of the city every evening, and frequently in the other quarter. Many of the people manifest a strong desire to hear the word, few oppose, and we cherish the hope that the truth is taking a stronger hold on that peculiarly hard soil than has hitherto been the case.

*Geog Tapa—Deacon John.*

At Geog Tapa, the work is very interesting, though it has not yet embraced a large number not affected in previous revivals. Deacon John, the indefatigable laborer who is stationed in that large village, and who seems almost overwhelmed with the weight of his charge, writes me thus: "Perhaps you would like to know something of the great work of salvation here. There is often weeping in our meetings. Those who had backslidden, of the revival of last year and the former revival, are awakened also in this revival. They are in great anxiety and distress, and have no joy in their hearts; but I will watch them a while longer before I mention them by name. We have very large congregations in the church and at our house. On the last Sabbath, while I was preaching in the church, I was obliged to stop two or three times, that the people might be crowded together, so large was the mass assembled. I preach as much as I can, and pray with individuals, and visit from house to house. There is much work; but what can one laborer do for so great a charge? Can a single reaper accomplish the whole work for a threshing floor, whose fields are so very large? In these days, while the pupils of the seminary are here, during their vacation, they are a great help to me in the work of the Lord."

I returned this morning from passing the Sabbath at Geog Tapa. I found the state of things there even more interesting than I had anticipated from the tenor of John's note, there having been decided progress in the good work during the last ten days. The congregations there are very large and solemn. The spacious church was crowded to its utmost capacity on Sabbath afternoon, and still at least a hundred persons were obliged to remain outside, to whom a pious deacon preached in the open air, during our service in the church. The revival in Geog Tapa is characterized by great stillness and solemnity. The mass of the people seem interested, though in many of them the interest is only general. But the truth is evidently working with power, like the silent leaven, on the hearts of numbers of that great population.

*Degala—Deacon Joseph.*

There is much interest in the village of Degala, where there was a pleasing

work of grace last year. Deacon Joseph, my translator, who is from that village, spends the Sabbath there, and often a week day, for the purpose of preaching. Of the present state of things in that village, he says, "Those who were interested last year are still more so this year. Most of them are active in conversing with individuals. They are prayerful and humble, and very different from the rest of the people in their walk and conversation. Some who were lukewarm last year are strengthened and quickened this year, are very eager to hear the word, and are humble and watchful. In the summer and autumn only a few people assembled at our preaching, perhaps twenty-five or thirty; but now seventy-five or a hundred; and the word affects them, many of them confessing their sins and saying: 'this is the all-important business.' Though the number of real Christians in our village is not large, the evangelicals are rapidly increasing."

The interest among the females, in particular, in this village, is most encouraging at the present time, as was also the case there last year.

*Ardishai and Takky.*

In Ardishai and Takky, containing more than a thousand souls, where Priest Abraham, one of our most devoted and faithful helpers, is at present stationed, there are very large congregations of attentive and serious listeners in the church on the Sabbath, and every evening at his house. And Sarah, the daughter of priest Abraham, a pious member of the female seminary, who is at home at present, has meetings with the women, the number amounting sometimes to two hundred, many of them eager to learn from her the way of salvation. Mr. Stocking recently passed a Sabbath at Ardishai, and was strongly impressed with the great masses that assemble there to hear the word. Miss Rice and Morissa, another pious pupil of the female seminary, accompanied Mr. Stocking on that occasion; and nearly three hundred females remained in the great church, after the meeting, to listen to the truth from Miss Rice and that pupil; numbers repaired to their lodgings, remaining till a late hour in the evening, still eager to hear; and they could not easily be dismissed except by the promise of an opportunity for conversation the next morning. A few of these females seem to be awakened, and

some individuals of them, it is hoped, are Christians. We are much encouraged to believe that the truth is taking a strong hold in that large village, and that our past as well as prospective labors there, will not be in vain.

There is preaching, and more or less interest, in several other villages.

#### *Deacon Jeremiah, from Mosul.*

This man, who accompanied Messrs. Perkins and Stocking from Mosul, there is reason to hope is being prepared, by the Spirit of God, in connection with this deeply interesting work among the Nestorians, to be a helper at Mosul, more intelligent, better fitted for usefulness, and more efficient, than he could have been without this temporary residence at Oroomiah.

No case of more interest has occurred during the present revival, than that of Deacon Jeremiah, the convert from papacy, who accompanied Mr. Stocking and myself from Mosul. Much enlightened and thoroughly evangelical before, he still knew nothing of the converting power of the Holy Spirit till he became a subject of it in the early part of this season of refreshing. His convictions were very pungent, and resulted, as we have good reason to believe, in entire consecration to Christ. His character and appearance are exceedingly interesting. He is very prayerful, humble and modest, and at the same time, very active and able in his efforts to bring others to the knowledge of salvation. His former connections naturally lead him to feel a special interest for the papal Nestorians, and his labors for individuals of that class are not without a measure of success. A few days ago he accepted a challenge from the principal French Lazarist here, to engage in religious discussion; and is reported by those present on the occasion, to have brought out the evangelical system with great clearness and very happy effect, at the expense of papacy, in that public manner. We feel a deep interest in this deacon, as bidding fair to become a devoted and efficient missionary helper among his friends and kindred according to the flesh, at Mosul.

Mar Yohannan and Deacon Moses had been engaged in a preaching tour in the villages of the bishop's diocese, and a sketch of the tour, written by Deacon Moses, is forwarded by Mr. Perkins; but as it contains nothing of very special interest, it is not published. The feelings with which these native brethren engaged in their work will appear from the following note, addressed by

them to some of the missionaries, while on their tour.

#### *Note of Mar Yohannan and Deacon Moses.*

Dear Dr. Wright and Mr. Stocking:—We are now in Yengany. We passed the Sabbath in Supergan. Thanks to God, we had good opportunities for preaching, and the people listened well. But, though they listen, we behold the population of the villages in darkness and the shades of death. Folly treads them down like a cruel lion. It behoves our dear brethren and sisters to cease not from fervent prayers to God, the Father of mercies, for this poor people, and for us, unworthy and unprofitable servants, who are passing through the cold and frozen parts of this poor country. We certainly rejoice that you do remember us in your prayers to the Lord Jesus Christ; and in this confidence, and through the help of God, we, feeble ones, labor on in our humble measure, in this great work of salvation. There is no might in the sower of the seed to give increase to the fruit. The power is of God, who giveth the increase. And with this hope, we are not of doubtful mind in sowing the good seed of the kingdom in this desert field, since there is among the brethren and sisters pleading before the gate of God's mercy for clouds of grace to descend, that the great river of salvation may water this desert field, that it may yield fruit for the garner of the kingdom, and that our sowing of the seed of life may not be in vain.

Know this also, dear readers of this note; when the people are assembled in the churches we tell them that our brethren and sisters in the city and at Seir are praying for them, with a fervent heart, before God. They are very glad, as we judge. We made known to the people of Supergan, on the Sabbath, in the church, that our brethren and sisters were praying for them; and they seemed to have coals of fire heaped on their heads, [i. e. they seemed to be melted down,] and to be astonished. We beseech you therefore, dear brethren and sisters, that you would remember this wild and barbarous people, and us also, feeble and unworthy of this great ministry of the almighty God of the holy patriarchs.

Mr. Perkins remarks that they hope to multiply such preaching tours, into the mountains as well as over the plain, to the full extent of their means; but they are saddened by the reflection that their means are very limited,—limited because the contributions of the churches in America by no means keep pace with the calls which the providence of God presents, for onward movements in the work of missions.

#### *Deacon Guergis.*

Deacon Guergis, the mountain evangelist, supported by the avails of our



monthly concert at Seir, is faithfully engaged in his arduous work. A short time ago I received from him the following note:

My Dear Brother in Christ:—I would inquire after your health, and that of your family, and that of Mr. Cochran and his family, and of all my other dear Christian friends. If you ask about my journeyings, as you are aware, I have been going about through the villages of Tergawer, Bazikta and Berdarash. I have also been to Baradost. I went through four villages of Baradost, remaining there a few days, because the people there listen well and receive our preaching. In one village, during the sermon, one man, the head of a family, exclaimed, saying, "Yes, verily, if we do not repent we shall meet condemnation before the judgment seat of Christ." And thus have I seen many men of that district listening and receiving the word with fear and trembling; also in Bazikta and Berdarash. There are some opposers in the villages of Tergawer, who are harder than the rocks of the mountains. If you inquire respecting my coming to you, I do not come for this reason, because I am desirous of going to Gawar, if the Lord will. Please pray for me that God would help me.

At our request, however, Deacon Guergis has recently been down to spend a few days with us, to revive his lamp in this season of refreshing. His character and appearance continue to be exceedingly interesting, and nowhere is he so much in his element as in a revival. He most ardently longs and prays that the mountains may be blessed with such visitations of mercy as we have enjoyed on the plain. And it is impossible to describe the joyous satisfaction with which he mentioned to us the intelligence of indications that the good seed is beginning to spring up in Nocheea and Saat, two distant mountain districts, which he has visited on some of his long tours.

#### *Priest Dunkha sent to Marbeshoo.*

We have recently sent priest Dunkha to Marbeshoo, a village of more than a thousand inhabitants, back about forty miles in the mountains, which is regarded as one of the darkest portions of the mountain field. He started cheerfully, on foot, to make his way through the snow and along the cliffs, leaving behind him an earnest request that we would remember him in our prayers. Should he meet with sufficient encouragement we may station him at Marbeshoo, to operate on that village and others in that region. It may become an interesting

and important link between us and Gawar, and the wilder regions beyond.

#### *A Bishop Rebuked.*

The progress of evangelical views among the mass of the people is now rapid and interesting, as we are constantly reminded by many and various incidents. A few days ago, for instance, at an ordination in the village of Degala, the sickle bishop, Mar Gabriel, who officiated on the occasion, was interrogated by the people whether there is any use in praying to saints. The bishop, not fully aware what were their sentiments on the subject, and reluctant to commit himself strongly any way, replied, that *he thought there might perhaps be a little use in it*; on which the people rejoined, with great earnestness, that the practice is not only utterly useless, but highly sinful. The mortified bishop received this well merited rebuke in silent chagrin. No teaching, nor gradual diffusion of light, can equal, or compare with, the influence of a revival in advancing the general progress of evangelical views; and how much less in promoting the salvation of souls! How profoundly thankful then should we all be for these repeated visitations of mercy, and how earnest should be our prayers for their frequent occurrence.

At the close of his letter, Mr. Perkins mentions that the political state of Persia continues very unsatisfactory. The government of the young king has not become as stable as that of his predecessor. In the southern and eastern provinces, outbreaks are common and formidable; but, he says, "Our labors for the salvation of the Nestorians are little affected by these political agitations. It is, moreover, much more quiet in this northern province than in any other portion of the empire."

LETTER FROM MR. STOCKING, MARCH 23, 1850.

#### *Revival in the Female Seminary.*

THIS communication, mostly made up of extracts from a letter to private friends, from one of the teachers, relating to the work of grace in the female seminary connected with the Nestorian mission, will not fail to be perused with deep interest.

As a fuller and more connected account of the religious interest in the female seminary may be desirable, than is embraced in the mission letter of Mr.

Perkins for this month, and as the facts are so many, and of so deeply interesting a character, we deem it proper to forward them in a separate communication at this time. In doing so, I shall follow the advice of others in copying extracts from a letter to private friends prepared by one whose duties and observations were in immediate connection with the school, and who is thus fitted to give an accurate account of the work. Having a general oversight of the seminary, the apartments of which are in our house, I have been brought in daily contact with the pupils in religious duties, and have watched with thrilling interest the development of ardent piety in their own souls, and their activity, and deep anxiety for the salvation of others.

In general I would say, that the work of divine grace in the school has been marked by the same depth of spirituality and the same power, as in former years. Its commencement and progress, to this time, have been characterized by a uniformly tender and prayerful state, with clear views of the law and of the great evil of sin, and a humble confidence in the divine mercy, through a crucified Savior. Fully aware of the danger of an unhealthy excitement, to which this people, from their ardent temperament, are peculiarly liable, we have used no extra means or strong appeals to the passions, save those based on the sober truths of God's law and gospel. For the most part, the devotions of each pupil have been performed in the retirement of the closet, and the regular studies and duties of the school have not been interrupted, but attended to with a diligence and faithfulness which forcibly illustrate the practical influence of genuine religion on the heart and life: The cheerful obedience of the pupils, the ready performance of all their domestic and school duties, their orderly and quiet demeanor at all times, have rendered the task of their guardians and teachers a delightful one. The older pious pupils, who have long been connected with the school, have made rapid progress in grace and knowledge, and are now most efficient helpers in teaching and guiding the scores of females who come to the school for instruction, and the still larger numbers whom they meet in their villages. The influence which the seminary is exerting on Nestorian females, was never so great as at the present time.

The following are the extracts which have been referred to, from a letter to private friends.

### *The Opening of the Year.*

As 1850 dawned upon us, we felt that our prospects for labor during the winter were favorable, yet we mourned the absence of the *special* influences of the Spirit. The first Monday of the year was observed by ourselves, and those connected with us, as a season of fasting and prayer. It was a day of interest, and of a more than usual spirit of prayer; yet we saw not that agonizing wrestling which preceded the revival of last year. During the week which followed, there was more than usual tenderness in the boys' seminary; and the same was also true among our girls. Two of the older ones, in particular, seemed to find no rest any where but in their closets. It was only the deep tones of the bell that would call them from their retirement to attend to their school duties. There was a solemn quiet pervading the whole school, which seemed like what precedes the breaking up of the deepest fountains. Nothing, however, very special occurred, till Sabbath evening.

### *Sabbath Evening, January 13.*

I was not able to attend the prayer-meeting of that evening, and was left quite alone while all the school were absent. I was apprized of their return by the gentle opening of my door; and immediately saw a little group, with silent and almost breathless haste, pass through my room to apartments beyond. I arose at once to follow the little company, but had scarcely reached the door when I heard some half dozen voices going up to heaven in earnest supplication. I turned to the stairway which leads to the lower apartments, and there a sound as of many waters fell on my ear. I found that every closet had its occupant, while the poor little ones, left unwarmed and unlighted, were wandering about to light their lamps, or stirring the dying embers within their stoves. I stood silently for a few moments, asking, not what meant the sound of many voices in prayer, but what such a simultaneous rushing to the throne of grace meant. I soon learned, from Mr. Stocking, that there had been nothing particularly exciting in the meeting, and I sat down with the sweet belief that we were about to be visited by the Heavenly Dove, and that too before we had asked. It was a late hour before these young disciples were ready to leave their pleading, and then they retired in perfect silence. The morning found our pupils at the same employment; and what was our joy, in hearing from Seir, to learn that at the same hour in which such a spirit of prayer seemed to pervade our little circle the preceding night, the Holy Spirit came in a far more powerful manner among the pupils there, and the hopefully pious spent the whole night in strong cryings and tears.

In the girls' school, the week succeeding January 13, was one of deep solemnity. Our older girls, (most of whom had given more or less evidence of piety previously.)

spent every leisure hour, yes, and moment too, in prayer. Their domestic duties were performed most perfectly, and then they fled to their closets. Several of them spent no less than five hours of every twenty-four, of that week, in those sacred retreats. When we sometimes besought them to leave praying for necessary sleep, they would reply, "We have been asleep for weeks—doing nothing for God—ruining souls—how can we sleep till we are forgiven?"

### *The Sabbath, January 20.*

Saturday afternoon, the feelings of several were such that they begged, with tears, to be excused from school duties, that they might give themselves entirely to prayer for a blessing on the coming day. Never did we more gladly bid adieu to worldly cares, and welcome the approach of holy time, than when we saw that evening's sun decline. You will not be surprised to know that we had a blessed Sabbath after such a week of prayer. During the morning service almost all the school were bathed in tears. Many a seat was vacant at the dinner table, while prayer, mingled with sighs and groans, ascended from every place of retirement. We heard not a voice, on that day, from morning till night, in all our school apartments, except "the voice to heaven sent." When the supper-bell rang, all came, but with countenances which seemed to say, "Our meat and drink are not here." A number asked to be excused, but in compliance with our request, all were finally seated. Never, no never, can we forget the scene which followed. All those who had previously been interested, with several others, were pouring forth floods of tears in silent sorrow. The blessing was asked, and the steward began to serve, his own big tear-drops fast mingling with the contents of the dish from which he served. Each plate was filled, but each remained untouched. Those who felt no interest themselves were awed by such a sight, and rather gaze in silent wonder than eat. They were urged to partake of their meal. Sighs and sobs sent back an answer from many, while one, rising, seized my hand, and in an agonizing tone said, "You would not ask me to eat if you knew my heart." They were finally recommended to eat, that they might have strength to pray. Here a tender chord was touched, and each hand, guided as well as dimmed eyes could guide it, was employed on the errand. Would that I could describe to you their appearance as they withdrew from the table to expend their acquired strength in praying. Each watch of that night found these wrestlers in their chosen place, seeming to feel that—an hour of rest—and the blessing might be lost.

### *Retrospect after Two Months.*

Two months have passed since that precious day and night, and each day has given us increasing evidence that the prayers then

offered were armed by a faith which moved a heavenly hand full of blessings. We look upon no past season of revival with deeper interest than the present one. There has been less tendency to excitement than formerly, but we believe no less deep feeling. We saw no diminution of interest to the last day of our term, which occurred about a week since. The uniform and increasing spirit of prayer, which has prevailed during the entire two months, has surprised us all. Prayer was invariably the last sound of the evening, the watch-word of the midnight hour, and the early call of the morning. In one instance, two individuals spent the whole night in supplication. I could distinctly hear their voices from my bedroom, and will you wonder that *when I slept*, my visions were of the richest spiritual blessings. One little girl, of nine years, would pray two whole hours before retiring; and then she was willing to retire only with permission to rise and pray in the night, if she should wake. And she was *very sure* to wake. About three o'clock, every morning, that little one's earnest pleadings would rouse me from my slumbers.

### *Hours of Social Prayer.*

The following paragraphs relating to the prayerfulness of these Nestorian girls can hardly be read by any Christian without emotion. And it should be profitable emotion. Making all suitable allowance—and much more than suitable allowance, it may be feared, will be made by many—making all *suitable* allowance for oriental warmth of feeling, vividness of imagination and strength of expression, there yet remains enough, in these earnest pleadings at the mercy seat, to minister severe, and yet winning rebuke, to very many of the professing followers of Christ.

We met our pupils every day for an hour of social prayer, and the seasons were always those of melting tenderness. We often almost forgot at such times, that we were tenants of mortality, as we heard these children pleading *within* the veil and close by the mercy-seat. In these meetings our school, the parents, brothers, sisters and friends of the girls, were remembered with overflowing hearts. The hour allotted for this purpose was always too short, and made us long for that better world, "where congregations ne'er break up." With the following and kindred expressions, our last prayer was almost always closed. "If we have not been heard here we will go to our closets, and oh, if not heard there we will return here, and from here, we will go again to our closets, and so we will continue to plead for salvation for these dear, dear ones, till we drop into our graves."

The scenes of these little meetings were varied, but always of thrilling interest. Sometimes a large part of the little company, including the hopefully pious, would seem to be overwhelmed with a view of sin, as

committed against a holy God, and oh! such touching confessions of guilt, I never heard from mortal lips. They would seem to be thrice slain by the law, and then, as if a ray of hope darted across the mind, a weeping voice would entreat "the Holy One to walk about among the hills of Judea, find Golgotha and let them live." But again, the sight of God's holy law and their multiplied sins, would lead the same one in bitterness to cry out, "but oh, we are afraid that our sins have risen so high that they have covered Golgotha, that it is hidden from thy view, and oh, then we are lost, forever lost!" During the same meeting, we would again hear one approaching the eternal God with this touching entreaty, "Lift not the mercy-seat from off the holy ark to behold the law we have broken, but look into Jesus's grave and let us live."

At another time, with a deep sense of the guilt incurred by the neglect of gospel privileges, the one who led the petitions would say, "We had almost said, blessed rich man in hell! He has not, like ourselves, to answer for the privileges of three revivals, the pleadings of the Spirit and a host of Christian friends. Oh! when we look at ourselves, we can hardly refrain from saying, blessed rich man burning in hell!" Again the Lamb slain on Calvary would seem to stand in our midst, and draw, if not all, many to himself.

Little family prayer-meetings, (as they were termed by the girls,) were held almost daily in each room. These we seldom attended ourselves, but they were seasons which will ever be remembered by those who participated in them. Each room-mate was then especially and tenderly remembered. Having occasion, once, to enter one of these meetings, I found them pleading most fervently for one who had manifested but little feeling. Each petition seemed to rise higher, as a Savior's groans and dying strife were urged before the eternal throne, till at length every countenance was turned upward, as if to behold the dying Lamb, and the one who was praying involuntarily stretched forth both hands, as if to seize and apply the dying sacrifice, saying at the same time, "Oh come, Lord Jesus, and save our perishing sister. But if she will not receive thee in this life, we must forever rejoice in her destruction."

#### *Efforts for the Salvation of Others.*

The efforts of the older girls for the salvation of the younger ones, and for the scores of females who were constantly resorting to our dwellings, were of a deeply interesting character, and such as heaven could bless. The hour after supper and before the evening meeting, was usually spent in going from room to room, and warning every one with tears. The entreaties, sighs and prayers, which were heard at that hour in every corner of our apartments, were enough to melt the hardest heart, and to make the Christian rejoice that he was a

stranger in a strange land for his Savior's sake. Scarcely less affecting were those seasons when, in the seclusion of the closet, the hoary-headed, superstitious grandmother, the worldly-minded mother, and the thoughtless sister, were constrained to weep as their sins were set in order before them, and they were tenderly entreated to seize the passing hour to secure their salvation. Meetings were held, three days of the week, for the benefit of the females in our vicinity, which were usually attended by from twenty-five to forty. In these the girls always assisted us, leading in prayer, and addressing "the beloved mothers," (as they termed all who were older than themselves,) in fittest words and in the tenderest manner.

#### *Apparent Fruits of the Work.*

It is natural that you should wish to know definitely in regard to the fruits of the work, but you will realize that at so early date we cannot speak confidently, and more especially as those under our charge are, many of them, very young. We are however ready to tell you what present appearances are, and while we daily hear our Savior say, "Feed my lambs," and try to obey the heavenly command, we hope that you may hear, no less distinctly, the same heavenly voice, saying, "Pray for my lambs in Persia;" and I know that you will love to heed the mandate. All those for whom we had before confidently hoped, heard the first call of the bridegroom, and having first trimmed their own lamps, have shown themselves most faithful to their Master during all this blessed season. Others, who had been previously interested, but who were far from giving decided evidence of piety, have seemed to pass through such a season as they had not known before, and we tremblingly hope that they have secured eternal life. The same is also true of several who have never before seen themselves lost sinners. Included in the last class, is the little girl mentioned above. She was almost entirely indifferent till the work had progressed three weeks. Her awakening was sudden, her convictions of sin, apparently, as clear as I ever saw in any grown person; and her final trust in the Savior as implicit. With touching emphasis, and heart-rending sighs, she would say, for several days after awakened, "I have never yet loved the Savior, but oh, I do want to love him now." She is the daughter of one of those few females, who were interested in Geog Tapa, before the first revival. She (the mother) has suffered almost every thing for the truth's sake. Often, on returning from meeting at a late hour of the evening, she has found the door shut against her by her husband, and she has thus been compelled to stand before a piercing winter wind, for a whole hour, before being admitted. At other times she has been beaten for her adherence to the truth, but she has never denied him who bought her. The pious natives, as they look at the little girl, often



say, "That mother is now receiving the reward of her years of prayer and faithful endurance."

The last days of our dear girls together were their best ones, and seemed to bind them very closely to each other, and we hope to the dear Redeemer. Their separation was deeply affecting. When all were ready to go, a prayer-meeting was held in each room, which was prolonged, by these praying ones, till they were compelled to leave. Those who felt that they had no interest in Christ clung to their praying sisters with tears and sobs, which seemed to say, "We cannot part." The interested part of the school went forth with apparently holy, chastened feeling, thanking the Lord for what he had done, as well as seeking grace and blessings for the future. We tremble for them among their wicked friends, and are only comforted in the thought, that Israel's Shepherd will keep his own.

To these extracts Mr. Stocking adds the following remarks, under date March 26th.

The religious interest among females generally was never more extensive, or

of a more interesting character, than at present. The reports that we hear of the Christian walk, and useful labors, of the pious pupils of the female school, during the vacation, are such as fully to confirm all that has been said of them in the preceding letter. The coming month I hope to communicate additional facts, in regard to the work among females generally.

In Geog Tapa, according to the report of our helpers there, religion never appeared to have a more pervading and controlling influence over the mass of the people than at the present time. Daily meetings in private houses are full to overflowing. In Ardeshai, the largest Nestorian church in the province was crowded to excess the last Sabbath, and about two hundred, it is supposed, were obliged to go away, finding it impossible to enter. During no previous year since the establishment of the mission, have there been so large congregations, or so many of the people who regularly listen to the preaching of the gospel.

## Miscellanies.

### PRIZE ESSAYS ON BENEVOLENCE.

*The Divine Law of Benevolence.* By Rev. Parsons Cooke.

*Zaccheus; or, the Scriptural Plan of Benevolence.* By Rev. Samuel Harris.

*The Mission of the Church; or, Systematic Benevolence.* By Rev. Edward A. Lawrence.

*The Faithful Steward; or, Systematic Benevolence an Essential of Christian Character.* By Rev. S. D. Clark.

THESE are small volumes, between which the premium offered by a benevolent individual for the best treatise on systematic benevolence, was divided by the committee of award. They are all excellent. The first three are published by the American Tract Society, and the last by M. W. Dodd, New York, and Crocker & Brewster, Boston. It would be easy to fill pages of the Herald with interesting and impressive paragraphs from each of them. Possibly, at some future time, when there are on hand fewer communications from the missions, some selected paragraphs may be thus used. But it is to be hoped the books themselves will be extensively circulated and attentively read. Many pastors are saddened by the want of active and ready benevolence among the members of their churches. Many benevolent laymen deplore the apathy of so large a portion of professing Christians,—their want of interest in those efforts to do good, at home and abroad, to which now Christians are so obviously called. Might not such individuals do something to remove the want over which they mourn, and to increase in the churches that

spirit of ready benevolence and of aggressive enterprise in the service of Christ which they desire to see, by promoting the circulation of these volumes? They are small, and would be read; truthful, and would have the approbation of the reader's conscience; to the point, and would be felt.

### NEW MAP OF CHINA.

A new Missionary Map of China has just been published at the office of the New York Evangelist, of the same general appearance, and bold outline as the large Missionary Map of the World, and by the same enterprising author, O. B. Bidwell. Its dimensions are seven feet by five, and it is beautifully executed and highly colored. This map comprises nearly all of the eighteen great provinces of China, embracing two millions of square miles, and a population estimated at three hundred and fifty millions of our fellow-beings of the human family, the thought of whose condition and destiny, as candidates for immortality and the judgment, might well cause the Christian's heart to weep. The map extends North so as to include the great wall of China, 1,400 miles in length, and South so as to include a part of the Island of Hainan. Eastward, it covers the Peninsula of the Corea, and on the West, parts of Thibet and the Burman Empire. All the missionary stations of American and English missions are distinctly marked. It is a very comprehensive and interesting map; and in connection with the missionary map of the world, will be found highly useful in imparting intelligence and increasing interest, at the monthly concert and other missionary meetings.

## Proceedings of other Societies.

MOST of our benevolent societies held their anniversaries, as usual, in the month of May. The meetings in New York were mostly during the week commencing May 5th, and those in Boston during the week commencing May 26th. Brief statistical summaries of the receipts, expenditures and operations of the different societies have been published in the Herald from year to year, and are again given below, as they may at least be convenient for purposes of reference. Full reports of the meetings have been extensively published in the religious and other papers, and have been read with interest by many who are watching, from year to year, the progress of the various efforts making to bring our sin-ridden world under the saving influence of the truth. It is cheering to notice an increase in the receipts of most of the societies, but far more cheering would it be if that increase were more nearly adequate to the demands which the providence of God seems making for advancing effort.

### PRESBYTERIAN BOARD OF FOREIGN MISSIONS.

During the year the Society has lost, by death, its venerable President, Dr. Miller; one of the Vice Presidents, one of the members, and four missionaries.

The receipts and expenditures exhibit a gratifying state of things in the financial affairs of the Board; the whole income of the year amounting to \$126,075, while the expenses have been \$121,838, leaving the Treasury unembarrassed with debt.

Twenty-two persons have been sent forth as missionaries and assistant missionaries during the year, nine of whom were ordained ministers of the gospel. Missions to the Indians of our country are planted among ten different tribes. The general condition of these missions is encouraging, with an urgent call for more laymen as teachers and assistants. In the African missions of the Board, the most important event of the year has been the sending forth of two ministers with their wives, to form a new mission on the western coast, near the equator. The three missions in India have about 60 American and native laborers (beside assistants who are not converts); of whom 24 are ministers of the gospel. In the schools, 1,230 scholars are under Christian instruction. There are churches at eight of the stations, embracing 200 communicants. The mission in Siam consists of five persons. The church has thus far but one native member. In China, 22 persons are connected with the Canton and Ningpo missions, twelve of whom are ordained ministers and one is a physician. The Board is also conducting missionary operations in Papal Europe, and among the Jews in the United States.

### AMERICAN BAPTIST MISSIONARY UNION.

The Thirty-sixth Annual Meeting of the Board of Managers of the American Baptist Missionary Union, was held in Buffalo, commencing May 14,

at 10 o'clock, A. M., and continuing three days. From the Annual Report it appears that the receipts of the year ending March 31, 1850, were \$104,837 20, and the expenditures \$101,447 23; leaving a balance in favor of the treasury of \$3,389 97, and reducing the debt to \$21,501 09. Since the last Report, seven preachers and four female assistants have been appointed, and one preacher and two female assistants have been removed by death. The missions of this Board are in Asia, Africa and Europe. The number of these missions is 17; of stations and out-stations, 329; of missionaries, 56;—of whom 52 are preachers; of female assistant missionaries, 57; with 214 native preachers and other assistants. The whole number of laborers is 320. The number of churches is 151, with 12,290 members; and of schools, 102, with 2,648 pupils. The additions to the churches on profession of faith during the year are more than 1,236.

### AMERICAN HOME MISSIONARY SOCIETY.

The Society has had in its service the last year, 1,032 ministers of the gospel, in 27 different States and Territories;—in the New England States, 301; the Middle States, 288; the Southern States, 15; the Western States and Territories, 423. Of these, 677 have been pastors or stated supplies of single congregations; and 321 have occupied larger fields.

The number of congregations supplied, in whole or in part, is 1,575; and the aggregate of ministerial service performed, is equal to 812 years.

**Resources**—Balance, April 1, 1849, \$3,849 00. The receipts of twelve months following, \$157,160 78.

**Liabilities**—There was due to the missionaries, at the date of the last Report, \$10,044 60. There has since become due, \$147,347 26; making the total of liabilities, \$157,391 86.

The receipts of the year exceed those last reported, by \$11,234 87; thirteen more missionaries have been in commission; sixty-five more congregations have been blessed with a preached gospel; and 1,109 more have been added to the churches on profession of their faith.

### AMERICAN BIBLE SOCIETY.

The number of new Auxiliaries formed is 64; most of them in the Western States and Territories.

The receipts of the year, from all sources, have been \$284,614 84; about one-third as donations.

The number of Bibles and Testaments issued in the same time, 633,395. These books have been distributed in every State and Territory of the Union; in the West Indies, in Spanish and Portuguese America, in Canada and New Brunswick, in hospitals and prisons; among seamen, boatmen and immigrants; among Jews and Gentiles, Protestants and Romanists, white men, red men and colored men; indeed among all who were in need and could be reached.

A New Testament, with Spanish and English in parallel columns, has been prepared; also the book of Genesis in Grebo for West Africa, and the book of Acts for an Indian tribe in South America.

Besides the grants of books from the Depository, moneys have been sent for making the

same in France, Turkey, Syria, Persia, at Bombay, Madras, Ceylon and Lodianna in India; also in China, in South Africa, and the Sandwich Islands. The whole amount of these payments is \$17,900; and there is still voted, but not yet paid, nearly the same amount.

#### AMERICAN TRACT SOCIETY.

The Society has circulated during the year, 939,602 volumes, 7,897,792 publications, 280,697,500 pages; exceeding the circulation of any previous year by 46,288,200 pages. Total, since the formation of the Society, 5,681,123 volumes, 111,939,195 publications, 2,507,102,789 pages.

The receipts of the year were, in donations, \$105,894 80; for sales, \$202,371 92; balance in the Treasury last year, \$157 06; total, \$308,423 78. Expenditures for paper, printing, binding, engraving, translating, copy-right, preparing Christian Almanacs, and articles for American Messenger, \$172,275 25; for presses and machinery, \$7,070; for colportage, \$66,274 19; remitted to foreign and pagan lands, \$15,000; refunded to building account, \$7,676 81; other expenditures, as per items in the Treasurer's report, \$40,017 30; total, \$308,313 55; balance in the Treasury, \$110 23. There was due, April 1, for printing paper, on notes payable within six months, \$41,133 26.

*Colportage.*—Including 131 students from 29 different colleges or seminaries for their vacations, and 57 for the foreign immigrant population, 508 colporteurs have been employed for the whole or part of the year. Fifty colporteurs, not included among these, have also performed more or less labor during the year. The whole number in commission, April 1, was 324.

#### AMERICAN AND FOREIGN CHRISTIAN UNION.

This Society has been formed within the year, by a union of the American Protestant Society, the Foreign Evangelical Society and the Christian Alliance. In the United States the Society has various missions among the French, Spanish, German, Irish, Portuguese and Italians. In foreign lands it sustains an excellent missionary at Stockholm in Sweden, has sent \$500 to Russia to employ colporteurs, and remitted some \$60 or \$80 to a seminary in Hungary. An American Irish Committee has been organized in Dublin, through which the Society has begun to act in Ireland with much encouragement. The sum of \$1,500 has been sent. France has shared much of the Society's attention. During the year 1849, twenty-seven laborers, many of them ordained ministers, were sustained in that field, all of them Frenchmen or Swiss. The Society is operating in Italy, has two excellent agents at work there, and has repeatedly sent aid to the Waldenses.

The receipts of the Society the past year exceeded \$45,000, without including the Portuguese fund; with that fund they exceeded \$52,000. The expenditures were about the same. The number of its missionaries, at home and abroad, was not much short of seventy.

#### AMERICAN SEAMEN'S FRIEND SOCIETY.

The receipts of the Society for the year ending May 1st were \$23,497, being an increase of \$4,915 over those of the preceding year; and the expenditures \$23,206. A careful review of the past twelve months sustains the following positions

1. Seamen are rapidly rising in the scale of social and moral improvement.

2. The means employed for the benefit of seamen have been made signally efficacious by the Holy Spirit.

3. Effort for the spiritual good of seamen is one of the best modes yet discovered for creating and supplying a demand for the word of God on foreign shores.

4. While the success of the past year's labors affords ample encouragement, the sufferings and deaths in the sea plead with fresh importunity for renewed and energetic efforts in this philanthropic work.

#### AMERICAN SUNDAY SCHOOL UNION.

Receipts, \$167,652 07 Balance from last year, \$4,362 25, and stock of books on hand, \$75,544 76. Expenditures, including stock of books on hand, \$248,559 03.

*Sunday School Missionary Colporteurs.*—One hundred and three of these laborers have been employed for various periods of time in twenty-five different States and Territories. They have established 1,238 new schools, and have visited and revived 2,345 other schools, altogether embracing 20,137 teachers and 157,628 scholars. They have distributed by sale and donation, nearly \$28,400 worth of religious books for children and youth.

Donations of books, tracts, &c. have been made, to the value of \$16,608 86. The Society has been compelled to deny many urgent applications from various parts of the country for missionary labor and donations of books to poor schools, for want of means to supply them.

The total value of publications distributed during the year is \$132,872 87.

#### AMERICAN BAPTIST HOME MISSION SOCIETY.

The receipts for the year ending April 1, were \$26,443, exclusive of a balance in the treasury at the commencement of the year of \$3,926. Of the receipts \$25,261 were contributed directly to the treasury, being an increase of \$4,324, or nearly 20 per cent. over the receipts of the same character during the preceding year.

The number of agents and missionaries who have labored during the past year under the commission of the Society is 118, in 17 different States, at 338 different stations, and their aggregate terms of labor are equal to that of one man for 81 years.

The missionaries report the baptism, during the past year, of 949 persons, the organization of 33 churches, and the ordination of 30 ministers. Thirteen houses of worship have been completed or commenced by churches under the care of the Society; and those churches have contributed during the year about \$16,000 towards the support of the ministry among themselves, besides \$2,732 to other objects of Christian benevolence.

Since its formation, 1,432 missionaries and agents have received its commission, and they have baptized 18,279 persons, organized 706 churches, ordained 342 ministers, and performed collectively 1,231 years of labor.

#### AMERICAN EDUCATION SOCIETY.

The annual report represents the general interests of the Society as advancing. The available funds for the year have been \$32,754 40, and the disbursements, \$30,181 53. The whole number of young men aided, during the year is 436. In the classical course, 207; in the theological course, 229. Number aided at the West, 92. Fifty-nine have finished their studies, during

the year, and entered the ministry. An encouraging advance has been made in this department. The new applicants have been 114, eleven more than last year.

#### MASS. SABBATH SCHOOL SOCIETY.

The business of the Depository has amounted to \$21,056. This is \$2,000 advance on the pre-

vious year, and it would have been much more but for the reduction of the prices of many of the books. The donations have been \$4,676. This sum has been appropriated to the supply of libraries to destitute schools in the West, through Home Missionaries. The schools report, the past year, 1,370 hopeful conversions—in some particular schools large numbers, one as high as 75.

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

**SANDWICH ISLANDS.**—Mr. Baldwin, writing from Lahaina, January 28th, says:

We have had no revival the past year, and we cannot report one for any part of the Islands; but still, so far as any field is concerned, I would hope there has not been a diminution of interest in religion. Seven were added to the church at our last communion. Others stand as candidates. Our congregation is not greatly diminished, notwithstanding the many deaths, and there appears to be a liberal spirit in contributing for the support of the pastor, for completing their house of worship, and for other objects.

Fifteen of our church have been, the last year, to California, to dig gold. Most of them have given a share of what they obtained to the Lord One, who found he had cleared four hundred dollars, gave fifty dollars to the American Board, which I reported to our secular agents, to constitute me a life member of the Board. Not one who went to California, is known to have dishonored his profession there. It was a kind of first experiment of our church members in a foreign land; and we were not a little gratified at numerous testimonials, that they had stood aloof from gambling, drinking, Sabbath breaking, and other evil practices that would meet them in every part of California.

Our schools are flourishing. We have lately held an examination of them, and connected with it a juvenile temperance celebration and feast, at which seven hundred children, mostly of Lahaina, were present.

Mr. Clark, under date, Honolulu, March 15, says: "The California movement has greatly increased the expense of living here, especially at this station. Irish potatoes are only eight dollars per barrel, and many other things in proportion. Labor of all kinds is very high." Other letters from the Islands speak of the same state of things, and express the hope that it may serve to stimulate the natives to more activity and enterprise in the cultivation of the soil.

**MADRAS.**—Mr. Winslow, in a letter dated April 13, gives information of still further success attending the government efforts to suppress the Khond sacrifices. The Christian Advocate, printed at Calcutta, says, "Not less than three hundred and forty-six victims have been rescued this year." Mr. Winslow also gives some extracts from an article in the "Dnyanodaya," in which the writer, a native, states that human sacrifices have been offered in almost every part

of Hindostan, and that they are still offered in many districts. "The truth is, but little, comparatively, is yet known of the abominations of heathenism, even in India. While the remedy is in the hands of Christians, will they not employ it to save those who are thus drawn unto death."

**MOSUL.**—A letter from Mr. Marsh announces his arrival at Mosul on the 29th of March, "in health and great comfort, with a heart full of unspeakable joy." He is obviously deeply interested in the work for which he has gone to Mesopotamia. His letter will appear in the next number of the Herald.

**ENKEROOM.**—Mr. Peabody, under date April 27, says: "We are happy to say that, of late, there seems to be more interest here than there has been for some time past. Several youths, natives of Arabkir, have recently begun to attend our meetings on the Sabbath, and have thrice visited me, at my house, for the express purpose of religious conversation."

**GREECE.**—Dr. King says, in a letter dated April 18th: "I continue to have opportunities for doing good among the Italian refugees, hundreds of whom have received from me the Scriptures in the language they understand."

**CHOCTAWS.**—A letter has been received from Mr. Wright, dated Wheelock, May 10, in which he says: "Although there is less evidence of the special influences of the Holy Spirit in this neighborhood than there was a year ago, some are expected to unite with the Wheelock church at the next communion season."

### Home Proceedings.

#### MEETINGS IN BEHALF OF THE BOARD.

A MEETING in behalf of the American Board was held at the Broadway Tabernacle, New York, on Friday, May 10th, at 10 o'clock, A. M., Hon. Theodore Frelinghuysen, President of the Board, in the chair. Prayer was offered by Rev Dr. Hamner of Baltimore, and a hymn sung by the congregation, Professor Hastings, leader. The President then delivered a brief address on the



value of the gospel as the means of spreading and securing liberty of conscience and civil freedom. Rev. D. B. Coe, District Secretary, followed with a concise statement of the operations of the Board during the year; and addresses were made by Rev. Ozro French, Missionary from Ahmednuggur, Rev. A. A. Willis of Philadelphia, and Rev. John D. Paris, of the Sandwich Islands mission. At this stage of the proceedings another hymn was sung, after which Rev. William M. Thomson, missionary from Syria, and Rev. William M. Rogers, of Boston, addressed the meeting. The large audience then united in singing "From all that dwell below the skies," and the benediction was pronounced by Rev. Dr. Taylor, of Bergen.

A similar meeting was held in Boston, at Tremont Temple, Thursday evening, May 30, 1850. William J. Hubbard in the chair. Prayer was offered by Rev. Mr. Adams, of Brunswick, Me., after which a brief statement relating to the financial condition and the foreign operations of the Board, was made by one of the Secretaries. The spacious house was filled with an attentive and interested audience, who were addressed by Rev. John D. Paris, of the Sandwich Islands mission, Rev. William M. Thomson, of the Syrian mission, and Rev. David T. Stoddard, of the Nestorian mission.

The Norfolk County Foreign Missionary Society, auxiliary to the American Board, held its anniversary at West Medway, Tuesday, June 11, Rev. Elisha Fiske, President, in the chair. Addresses were delivered on the occasion, by Rev. Dr. Pomroy, one of the Secretaries of the Board, and by Rev. David T. Stoddard, of the Nestorian mission. The meeting was well attended, and a lively interest in the cause of missions was manifested by those who were present.

#### EMBARCATION.

REV. WILLIAM M. THOMSON, of the Syrian mission, accompanied by his oldest son, sailed from Boston for Smyrna, on the 15th June, in the bark *Ionis*, Capt. King, on his return to Beirut.

### DONATIONS,

#### RECEIVED IN MAY.

##### MAINE.

Cumberland co. Aux. So. D. Evans, Tr.	
Brunswick, 1st cong. ch. m. c. 69;	
a. s. for Bebek son. 6;	75 00
Cumberland, m. c.	10 50
Falmouth, 1st ch. R. M.	10 00
Portland, 2d ch. m. c. 74.90; la.	
47.95; 3d do. m. c. 20.21;	143 36
Waterford, W. W. G.	7 50
Yarmouth, Gent. 10.16; la. 39.84;	
wh. cons. Rev. EDMUND K. ALDEN	
an H. M.; m. c. 17;	67 00—319 36
Kennebec co. Conf. of chs. B. Nason, Tr.	
Augusta, Juv. so.	2 33

Gardner, Cong. ch.	10 00
Winslow, T. H.	7 00—19 33
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Bath, Central ch. and so. coll. and m. c.	182 51
York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Lyman, Cong. so. 28; a. s. 2;	30 00
Newfield, Cong. ch. and so.	24 70
Saco, 1st ch. and so. benev. so.	175 60—229 70
	743 90

Helfast, N. ch. m. c. 5.50; Bluehill, cong. ch.	
and so. 7; Swanville, Mrs. Hannah Warren, 19;	31 50
	775 40

##### NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.	
Marlboro', Cong. ch. and so. m. c.	14 50
Rindge, A. C.	5 00
Walpole, 1st cong. ch. wh. and prev.	
donn. cons. WILLIAM G. LYMAN	
an H. M.	76 00—95 50
Grafton co. Aux. So. W. W. Russell, Tr.	
Bethlehem, A. W.	5 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Goffstown, by M. Robie.	25 00
Merrimack co. Aux. So. G. Hutchins, Tr.	
Franklin, m. c.	30 00
Rockingham co. Conf. of chs. J. Boardman, Tr.	
Epping, M. A. Barber, doc'd.	6 00
Exeter, E. G.	1 00
Northwood, Cong. ch. and so.	27 00—34 00
Strafford co. Conf. of chs. E. J. Lane, Tr.	
Durham, Cong. ch. and so.	50 00
Gilmanston, 1st do.	6 75
Merideth Hill, Cong. so. 40; m. c.	
10;	50 00
Ossipee, Cong. ch. and so. coll. and	
m. c.	44 00
Sanbornton Bridge, Cong. ch. and so.	24 00—174 75
	364 25

A friend, for debt,

	1 00
	365 25
Legacies.—Antrim, Israel Burnham, by R.	
Steele, Ex'r, 100; Hollis, William Ames,	
by Edward Emerson, Ex'r, 25;	125 00
	490 25

##### VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.	
St. Johnsbury, E. & T. Fairbanks & Co.	150 00
Franklin co. Aux. So. C. F. Safford, Tr.	
Fairfield, T. M. and wife, 2; W. M.	
2;	4 00
Georgia, Cong. ch. a. s.	12 00
Sheldon, Cong. ch. and so.	16 00
Swanton, Benev. so.	20 00—52 00
Orange co. Aux. So.	
Thetford, S. Y. C.	10 00
Wells River, P. P.	2 00—12 00
Orleans co. Aux. So. H. Hastings, Tr.	
Barton, m. c. 3; A. P. 1;	4 00
Craftsbury, Cong. ch. and so.	14 00
Glover, do.	30 00
Greensboro', Contrib. 16.50; m. c. 3;	19 50—67 50
Rutland co. Aux. So. J. Barrett, Jr. Tr.	
Clarendon, Cong. ch. and so. 26.92;	
chil. 2.01;	28 93
Fairhaven, m. c.	15 00
Pawlet, Coll. 33.43; m. c. 15.65;	54 33
Rutland, m. c.	8 35
Wallingford, m. c.	1 34
W. Rutland, Mr. G.	10 00—117 95
Windham co. Aux. So. F. Tyler, Tr.	
Brattleboro', Centre ch. and so.	
23.15; gent. 84.11; m. c. 21; la.	
60.70; Mrs. P. B. Allen, 50; wh.	
cons. Mrs. A. H. Clapp an H. M.;	
a sister's offering, 5;	243 06
E. Westminster, Ch. and so. m. c.	6 94
Jamaica, Mrs. A. D. K.	50
Wardsboro', Cong. ch. and so. m. c.	16 27
W. Halifax, A. H.	5 00
Westminster, West, So. of morals	
and missions, 40; fem. soc. 25;	65 00—337 67

Windsor co. Aux. So. J. Steele, Tr.	
Norwich, N. par. a friend,	5 00
Springfield Cong. ch. and so.	53 00
Windsor, Cong. a. s.	1 00—61 00
	798 12

## MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
North Truro, Cong. so.	2 00
Orleans, Cong. ch. and so. wh. and prev. dona. cons. Miss SALLY COLE an H. M.	50 00
S. Dennis, Cong. so.	4 00
Truro, 1st cong. ch. and so. s. s.	15 00—71 00
Boston, S. A. Danforth, Agent.	
Old South ch. and so. gent. and la. 3,331 22	
Central ch. and so. 2,224 20; m. c. 81,32;	2,375 52
Essex-st. ch. and so. gent. and la. 2,001 00	
Mount Vernon ch. and so. gent. and la. 1,713; m. c. 181,55;	1,894 55
Bowdoin-st. ch. and so. 1,577 38; m. c. 223,55;	1,500 93
Park-st. ch. and so. gent. 1,377 73; la. 355,90;	1,732 93
Salem-st. ch. and so. 1,166 36; m. c. 59,50;	1,225 86
Phillips ch. and so. 368,77; m. c. 30,50;	399 97
Pine-st. ch. and so. 333,55; m. c. 52,11;	385 36
Church of the Pilgrims, 174; m. c. 108,40;	282 40
Maverick ch. and so. 219,37; m. c. 52,50;	271 87
Edwards ch. and so. m. c.	38 31
Shawmut do. 33,54; m. c. 25,45;	58 99
United mon. con.	442 44
Mass. Home miss. so. as inc. fr. Mrs. Osborne's legacy, for prop. the gospel among the Ind. of N. America, 80; la. Jews' so. of Boston and vic. for sup. of Mr. Schaeffer, 55; a friend, 20; a fem. friend, 30; a friend, 2; other donations, particulars of wh. have been published, 713,58;	900 58
	17,147 23
Ded. am't prev. ack.	14,161 78—2,985 45
Brookfield Asso. W. Hyde, Tr.	
Oakham, Mrs. C. S. French, to cons. Edwin FRANCIS of Lancaster, Mo. an H. M.	100 00
Palmer, 2d cong. ch. and so. to cons. Rev. THOMAS WILSON an H. M. 50; Mrs. Wilson's class, 56c.;	50 56
W. Brookfield, Miss Lucy Curtis, dec'd,	50 00—200 56
Essex co. North, Aux. So. J. Caldwell, Tr.	
Newbury, Belleville, Cong. so. gent. and la. wh. cons. MOSES LITTLE an H. M. 113,23; Mrs. Mary Greenleaf, to cons. Mrs. ELIZA P. FISKE an H. M. 100;	213 23
W. Newbury, m. c.	5 00—218 23
Essex co. South, Aux. So. C. M. Richardson, Tr.	
Danvers, 2d cong. so. to cons. Rev. JAMES FLETCHER an H. M. 50; S. par. friends, for Gaboon miss. 10;	60 00
Hamilton, Cong. ch. and so.	88 00
Lynn, Mr. Cooke's so.	41 00
Manchester, Fem. miss. so.	10 00—190 00
Franklin co. Aux. So. L. Merriam, Tr.	
Rec'd on account of former Treas'r,	31 14
Buckland, Gent. and la.	64 43
Charlemont, La. denov. so.	14 89
Conway, Gent. to cons. HORACE R. CHILDS an H. M. 131,97; la. 140,05;	271 19
East Hawley, A widow's mite,	50
Greenfield, 2d cong. so. m. c.	20 83
Shelburne, Gent. 85,60; la. 47,50; to cons. DAVID FISK, 2d, an H. M.;	
juv. class, 2,50;	135 60
S. Deerfield, 1st cong. ch. and so. m. c. 18,40; s. s. 13,50;	31 96

Sunderland, Cong. so.	68 83
Warwick, Mrs. Abigail Wheaton, to cons. SAMUEL D. WHEATON and JUSTUS L. HATCH, H. M.	200 00
W. Charlemont, Cong. so.	20 74—860 04
Hampden co. Aux. So. C. O. Chapin, Tr.	
W. Springfield, A friend, for fem. sem. at Oronough,	100 00
Hampshire co. Aux. So. J. D. Whitney, Tr.	
Greenwich, Cong. ch. and so. wh. cons. JOHN WARNER an H. M.	100 00
Northampton, Stoddard & Lathrop, profits of Her. agency, 22; chil. 19c; a child, 2c.;	22 21
Plainfield, Cong. ch. and so. 9,95; m. c. 7;	16 25
S. Hadley, m. c.	9 90—148 36
Harmony Conf. of chs. W. C. Capron, Tr.	
Milford, Cong. so.	22 00
Middlesex South Conf. of chs.	
Ashland, Miss. asso.	43 60
Holliston, Mr. Tucker's ch. and cong. 54; m. c. 16,08;	20 08
Hopkinton, Cong. ch.	14 10—137 78
Norfolk co. Aux. So. Rev. S. Harding, Tr.	
Dorchester, Juv. agricul. so. for Mr. Stoddard's ch. Persia,	13 00
Foxboro', D. Carpenter,	100 00
Roxbury, Eliot ch. and so. gent. 20,75; la. 10,25; m. c. 11,88; aux. miss. so. 60,50;	103 44
S. Dedham, A child,	25
Walpole, Chil. of mater. asso.	2 63
Wrentham, Mrs. E. Pond,	5 00—224 32
Old Colony Aux. So. H. Coggeshall, Tr.	
Mattapoisett, Cong. ch. and so.	63 00
Middleboro', 1st do. gent. and la. 122,45; Centre ch. 69,80;	192 26
New Bedford, Trin. ch. wh. cons. REUBEN NYS an H. M. 118,22; s. 17,28;	135 50
N. Rochester, Rev. I. Briggs.	20 00—410 76
Palestine Miss. So. E. Alden, Tr.	
Easton, m. c.	12 16
North Weymouth, Mr. Emery's so. 104,12; m. c. 13,49;	117 61
Quincy, Cong. ch. and so. mem. of la. evan. so.	4 25
S. Braintree, s. s.	4 04
S. Weymouth, Old ch. and so. m. c.	23 00—161 06
Pilgrim Aux. So. J. Robbins, Tr.	
Pembroke, Miss M. C. Ford, (of wh. for Nathaniel Ford, Ceylon, 20,)	30 00
Taunton and vic. Aux. So.	
Attleboro', 2d cong. so. m. c.	38 00
Fall River, 1st cong. ch.	58 00—96 00
	5,854 56
Boxford, 1st par. coll. 50; Cambridge, Dr. Albro's so. 139,23; m. c. 69,62; la. miss. sew. so. 30; Cambridgeport, 1st evan cong. ch. and so. wh. cons. A. C. SMITH an H. M. 100; Chelsea, Winnisimmet ch. and so. m. c. 58; Chilmark, T. A. 2; J. A. 1; E. Cambridge, evan. cong. ch. and so. 9,65; Lowell, John-st. ch. 100; Methuen, cong. ch. and so. gent. la. and m. c. (of wh. for E. H. Thaxter, Ceylon, 20,) to cons. JOHN L. DAVIDSON an H. M. 134,53; Newton Corner, Sarah A. Eaton, dec'd, for books for hea. chil. 3; N. Haverhill, Ms. and Plaistow, N. H. united cong. so. 23,45; Wilmington, cong. ch. 94,94; m. c. 19; fem. miss. asso. 27,50; s. s. 3,82; Woburn, 1st ch. and so. A. W. M. 5;	863 74
	6,718 30
Legacies.—Milford, Rev. David Long, by C. B. Long, Ex'r, 437,50; Phillipston, Mrs. Nancy B. Taft, by J. Goulding, Ex'r, 110,37;	547 87
	7,306 17

## CONNECTICUT.

Fairfield co. East, Aux. So. Rev. J. S. Whittlesey, Tr.	
Huntington, Gent. 25,85; la. 38,15;	64 00
Newtown, Cong. ch. and so.	26 70—30 70
Fairfield co. West, Aux. So. C. Marvin, Tr.	
S. Norwalk, 2d cong. ch. m. c. 18; l. s. 5;	23 00

Hartford co. Aux. So. A. W. Butler, Tr.	
E. Windsor, 1st so.	02 87
W. Hartford, m. c. 11, 16; Mrs. Tal-	
cott 20;	31 16
W. Hartland, Mrs. Merrill.	20 00—114 03
Litchfield co. Aux. So. C. L. Webb, Tr.	
Ellsworth, Cong. ch. m. c.	3 00
Sharon, 1st cong. ch. and so.	101 00
Watertown, La. for fem. orph. sch.	
Bombay,	12 00—116 00
Middlesex Asso. S. Stillman, Tr.	
Deep River, E. Rich, for miss. to S. Africa.	10 00
New Haven City, Aux. So. A. H. Maltby, Agent.	
New Haven, Ch. and so.	67 00
New Haven co. East, Aux. So. A. H. Maltby, Agent.	
Branford, m. c.	9 67
Nadison, Married la. miss. so.	33 00—42 67
New Haven co. West, Aux. So. A. Town-	
send, Jr., Tr.	
W. Haven, Young la. of fem. sem. for sup.	
of a bea. child at Madua,	20 00
Tolland co. Aux. So. J. K. Flynt, Tr.	
Habron, Gent. 47, 21; la. 28, 50; m. c.	
14 94; s. s. 3, 26;	93 90
N. Coventry, Gent. 27, 29; la. 5;	32 82—126 72
	610 13
A friend, 50; do. 31; do. 5;	86 00
	696 12

<b>Legacies.</b> —Middletown William Plumb, by	
W. Southmayd, Jr. Adm'r, (prev. rec'd,	
866, 29.)	183 01
	879 13

## RHODE ISLAND.

Little Compton, Male and fem. miss. so. 33;	
Westerly, cong. ch. and so. 18;	51 00

## NEW YORK.

<b>Board of Foreign Missions in Ref. Dutch ch.</b>	
C. S. Little, New York, Tr.	
Brooklyn, Central R. D. ch.	67 25
Catskill, 2d R. D. ch.	50 00
Cohoes, Mrs. E.	10 00
Fishkill Landing, R. D. ch.	65 16
Jamaica, do.	14 16
Leeds, R. D. ch. m. c. 27, 15; chil. of	
the ch. 5, 85;	33 00
New Paltz, R. D. ch.	22 16
New York, N. D. ch. fem. s. s. 10;	
Amicus, 10; Mrs. S. V. A. 5;	25 00
Northumberland, R. D. V. A. 5;	26 25
Poughkeepsie, do.	54 00
Rhinebeck, H. T. K.	3 00—369 98
Buffalo and vic. J. Crocker, Agent.	
Fredonia, Pres. ch.	47 00
Geneva and vic. C. A. Cook, Agent.	
Albion, Pres. ch.	10 00
Brockport, do. a lady,	15 00
E. Palmyra, do.	13 36
Geneva, do. R. S.	5 00
Havana, do.	28 00
Sturkey, Mrs. E. A.	3 50—74 86
Greene co. Aux. So. J. Doane, Tr.	
Durham, Rev. Dr. Williston, av. of Mil-	
lennial discourses. 80; D. Coe, 39;	110 00
Montroe co. and vic. E. Ely, Tr.	
Powerville, Pres. ch. 10, 75; m. c.	
9, 90;	90 65
Rochester, 1st pres. ch. young la.	
benev. so for Mrs DeForest, Syria,	
18; Brick ch. s. s. for Samuel W.	
Lee, Ceylon, 20;	38 00—58 65
New York City & Brooklyn Aux. So. J. W.	
Tracy, Tr.	
(Of wh. fr. H. M. Baker to ed. a youth un-	
der Dr. Scudder, 20; Miss M. Murray, for	
ed. at Athens, 25; for Ahmednuggur miss.	
20; do. 3; la of Blecker st. ch. 117, 50;	
J. C. Bliss, wh. cons. him an H. M. 100;	
R. H. McCurdy, wh. cons. him an H. M.	
100; a friend, for pub. Bible in Chinese,	
10; J. W. Benedict, wh. cons. Mrs. FRANCES	
ANN BENEDICT an H. M. 100; G. R.	
Lockwood, wh. and prov. dona. cons. Ros	
Lockwood an H. M. 50; Brooklyn, 2d pres.	

ch. m. c. 43, 57; juv. s. s. miss. so. of do.	
for Gaboon miss. 21, 45; )	2,009 97
Oneida co. Aux. So. J. Dana, Tr.	
Augusta, Cong. ch.	76 00
Clinton, do.	269 57
Utica, 1st pres. ch. m. c.	4 18
	370 25
Ded. disc.	2 00—368 25
St. Lawrence co. Aux. So. H. D. Smith, Tr.	
Brasher Falls, Pres. ch. s. s. chil. for	
sch. at Ahmednuggur,	5 00
E. Stockholm, Mrs. Lucy Hulburd,	
dec'd,	25 00—30 00
Syracuse and vic. J. Hall, Agent.	
Liverpool, Pres. ch.	7 63
	3,076 34

A fem. friend, 5; Albany, 3d pres. ch. 17, 23;	
Bedford, Mrs. W. Jay, for Mary H. Greene,	
Ceylon, 10; Berkshire, Brookside miss. so.	
10; Canaan Centre, 1st pres. ch. m. c. 18;	
Canterbury, pres. ch. 27; Rev. J. S. 10;	
Chazy, J. C. H. 10; Chester, 1st cong. ch.	
5; Chestertown, pres. ch. m. c. 8, 65; City	
Smithfield ch. 2; Columbus, 1st cong. so.	
m. c. 19, 49; two friends, 17, 51; Constable-	
ville, pres. ch. cent so. 8, 81; Copenhagen,	
1st cong. ch. m. c. 5; Crown Point, 2d	
cong. ch. m. c. 17; Dauby, la. cent so.	
7, 63; Dausville, Mrs. E. S. 10; Davenport,	
pres. ch. 9, 79; Denton, do. 16, 79. m. c.	
7, 37; Galway, Rev. A. L. Chapin, wh. and	
prov. dona. cons. Miss HARRIET L. CHAPIN	
an H. M. 20; Miss P. C. 5; Glen's Falls,	
pres. ch. 27, 85; Gilbertville, pres. ch. 16, 45;	
J. T. G. 10; Greenbush, 1st pres. ch.	
m. c. 34, 91; Harpersfield, m. box, by Rev.	
O. F. 2; Hudson, pres. ch. m. c. 26, 11;	
Ithaca, 1st pres. ch. 52, 91; Rev. Dr. Wisner,	
23; Mrs. C. H. 10; Jefferson, pres. ch. m. c.	
19; Lumberland, cong. ch. 2, 91; Marathon,	
pres. ch. 16; Middleburgh, three little sis-	
ters, 2; Miller's Place, Mount Sinai cong.	
ch. wh. cons. Rev. T. HARRIS an H. M.	
50; Moreau, S. H. 10; Mount Morris, fem.	
miss. asso. 5; North Argyle, pres. ch. 35;	
Northville, cong. ch. 17; Orient, cong. ch.	
wh. cons. Rev. HENRY CLARK an H. M.	
50; Rome, pres. ch. 123, 83; m. c. 121, 91;	
s. s. 50; L. A. B. 5; wh. cons. CALVERT	
COMSTOCK, ALLEN WRIGHT, and G. W.	
POPE H. M.; Sag Harbor, pres. ch. (of wh.	
fr. a widow, one guinea.) 100; s. s. for	
Wickham sch. Ceylon, 20; Schoen-stady,	
E. S. 5; Schoharie, R. P. 5; Smithtown,	
W. P. H. 10; Stamford, by Rev. O. F. 1;	
Troy, 2d pres. ch. miss. asso. (of wh. fr.	
GURDON GRANT, wh. cons. him an H. M.	
150; la. induc. so. for Sarah Sackett and	
June L. Wadsworth, Ceylon, 40;) 300;	
Truxton, Mrs. L. P. 5; Mrs. E. W. 50c;	
Walton, 1st cong. ch. 35; Willsboro', Rev.	
E. N. and cong. ch. 10; Yorktown, Rev.	
J. H. T. 3; Youngtown, Rev. R. L. H. 10;	1,480 35
	4,536 89

<b>Legacies.</b> —Aikport, Miss Abigail Harbott,	
by Mrs. E. Shepard, 100; Augusta, Isaac	
Allen, by J. Dana, 50; Riga, Samuel Bal-	
win, by C. Baldwin, Ex'r, (prev. rec'd,	
249, 30, 100; .	730 00
	4,966 89

## NEW JERSEY.

<b>Board of For. Miss. in Ref. D. ch. C. S. Little,</b>	
New York, Tr.	
New Brunswick 2d R. D. ch.	68 50
North Branch, Rev. J. K. Campbell,	
for doct,	15 00—83 50
Bloomfield, Rev. T. S. W. 5; Franklin, s. s.	
for sch. in Fuh-chau miss. 4, 28; Dover,	
pres. ch. wh. cons. JOHN E. HOSLAND of	
Dover, and Rev. WILLIAM H. AGNES of	
Williamstown, N. Y. H. M. 157, 50; do.	
s. s. for H. J. Armstrong, Ceylon, 12, 50;	
Fairfield, fem. miss. so. 9; Hanover, 1st	
pres. ch. 38, 12; Mendham, H. M. M. M.	
2; Newark, Miss L. Ball, for David Ball,	

Ceylon, 10; C. R. 737; W. Blomfield, pres. ch. fem. benev. so. for a sch. at Madras, 25;

### PENNSYLVANIA.

Carlisle, pres. ch. 55, 45; Lewistown, a friend, 5; R. Newell's box, 1; Maspis, pres. ch. 50c; Philadelphia, 1st ind. ch. miss. so. for John Chambers and A. H. Parter, Ceylon, 10; 1st pres. ch. a lady, 12, 53; Rev. A. Road, 20;

### DELAWARE.

Wilmington, Hanover-st. pres. ch. m. c. 55; Pencader, pres. ch. 10, 33;

### MARYLAND.

Baltimore, 5th pres. ch. 181; Elkton, 1st pres. ch. 14, 37; Emmetsburg, W. W. 10;

### DISTRICT OF COLUMBIA.

Washington, A friend, U. S. A. 100; a friend, 3;

### NORTH CAROLINA.

Asheville, Pres. ch.

### SOUTH CAROLINA.

Charleston, Three months' int. on legacy of Mrs. E. L. Simons, by Rev. Dr. Post,

### GEORGIA.

Collodensville, R. H. 10; Savannah, La. African so. (of wh. for sup. of a child in Mr. Wilson's sch. W. Africa, 33), 30;

### OHIO.

Western Reserve Aux. So. G. L. Weed, Tr. Aurora, 21; Bath, 5; Brighton, 4; Chatham, 34; D. Richards, 20; Farmington, 6, 25; Fitchville, 5, 43; Granville, 10; Hudson, Wes. Res. col. 5, 47; Harco, 15, 68; Lyme, 21; J. Stebbins, 16; J. S. 10; C. R. 10; C. R. 5; s. s. 10c; Norwalk, M. L. 10; three chil. 50c; Plymouth, 6, 10; Republic, 10; a friend, 3; Ruggles, 5, 45; N. S. 10; Sandusky City, 68, 60; J. C. 30; Mrs. M. S. Tishburn, 70c; Williamsfield, 16, 35; A friend, by E. Lane, 775, 11; Mansfield, cong. ch. s. s. for sch. at Galeson, 26, 60; Rev. G. M. M. 3; Walnut Hills, Mrs. Ellen K. Curtis, dec'd, by G. Tichenor, 123; dec'd, dis. 5;

### ILLINOIS.

By Rev. I. M. Weed, Tr. Byron, cong. ch. 13; Chicago, 2d pres. ch. s. s. 50; J. M. 2; Elk Grove, cong. ch. 0, 97; Galeson, pres. ch. m. c. 5; Groveland, cong. ch. m. c. 5; Jacksonville, 1st pres. ch. 100, 35; m. c. 30; s. s. miss. assn. 61, 85, wh. cons. Rev. Josiah Porter of Chatham, Mrs. Abner Peaslee and Mrs. M. A. Williams of Jacksonville, R. M. 250, 30; Lacon, pres. ch. 29, 18; m. c. 43, 74; Lebiau, cong. ch. 6, 85; Lockport, cong. ch. 4, 60; Sycamore, cong. ch. m. c. 1, 50; Udiua, cong. ch. 7, 75; ind. dis. 3;

Galeson, 1st and 2d pres. chs. m. c. H; Jacksonville, Mrs. L. for Mesha, at Musul, 2; Peoria, m. c. 3;

### MICHIGAN.

Adrian, 1st cong. ch. m. c. 30; Detroit, C. P. W. 10;

### WISCONSIN.

Caldwell's Prairie, 1st cong. ch. m. c. 1, 40; Galeson, cong. ch. m. c. 2;

### IOWA.

Davenport, cong. ch. m. c. 13; Denmark, cong. ch. 47, 20;

### MISSOURI.

Oregon, J. D. 5; Palmyra, pres. ch. 40; St. Louis, Mr. Webb's sch. 16;

### TENNESSEE.

Bethany, ch. 27, 50; Columbia, a bal. 3, 95; Elk Ridge, ch. 8; Shelbyville, a friend, 10;

### MISSISSIPPI.

Marshall co. Miss Allan Lieper, 186, 69; loss dis. 2, 36;

### OREGON TERRITORY.

Oregon City, W. N. Goodall, to cons. Rev. H. H. Stalling and Rev. G. H. Atkinson H. M.

### IN FOREIGN LANDS, &c.

Bombay and Mahabulishuar, Rupees, 63, 4, 6. 311 00

Ceylon, Jaffna, P. A. Dyke, (of wh. for Oudoville fem. boarding sch. 10, 4) 228; Pualierigo, Rev. J. U. Smith, for E. T. Smith, Ceylon, 9, 60; A. O. H. 4, 56; 502 10

Galt, Canada, N. D. Fisher, 25 00

Park Hill, Cher. na. m. c. 27 50

Kalonic, Turkey, Mrs. C. A. Maynard, 50 00

Sandwich Islds, Honolulu, Mr. Smith's ch. 39, 10; m. c. 85, 50; Hebera Upai, to cons. Rev. Dwight Baldwin and H. M. 5; Mr. Clark's ch. m. c. 50; Mrs. Maria P. Chamberlain, wh. cons. her an H. M. 100; Kailua ch. for sup. of pastor, 190, 12; M. R. 2; 516 79-1, 232 39

Legacies—Ceylon, Rev. G. H. Apthorp, (prev. rec'd, 1,500,) 500 00

Donations received in May, (of which for debt \$10; prev. rec'd, 24, 294, 03;) \$18,577 54

Legacies, \$1,790 31

\$20,367 85

TOTAL from August 1st to May 31st, \$207,877 68

### CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in May, \$374 37

### DONATIONS IN CLOTHING, &c.

Concord, O. Clothing, fr. Miss Van Deman, for Rev. R. Hopkins, Sioux miss. 75

Fairhaven, Ct. A bundle, fr. girls' asso. for sch. at Constantinople, 8 00

Greenland, O. Clothing, fr. la. sew. cir. for Rev. R. Hopkins, Sioux miss. 4 00

Kirkersville, O. Clothing, fr. O. Smith, for do. 1 25

Mantua, O. Shoes.

Marietta, O. Clothing, for Rev. R. Hopkins, Sioux miss. 30 48

Springfield, Ms. 25 Scientific Annual, fr. G. Merriam.

Tiverton, R. I. A box fr. la. sew. cir. in cong. society.

Unknown, A box for Miss Goulding, Pine Ridge; do. for Dr. Green, Ceylon.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow cases, towels, shirts, socks, stockings, fished cloth, flannel, domestic cotton, &c.